

BEAVTIFULL
Blossomes , gathered by
John Byshop, from the best
trees of all kyndes, Diuine, Philo-
philicall, Astronomicall, Cosmogra-
phical, historical, & Humane, that are grow-
ing in Greece, Latium, and Arabia, and some
also in vulgar orchards, as wel frō those
that in auncient time were grafted , as
also from them which haue with skil-
ful head and hand beeene of late yeares,
yea, and in our dayes planted to the un-
speakable , both pleasure and
profite of all such as
wil vouchsafe to
use them.

The first Tome.

Imprinted at London for
Henrie Cockyn, dwel-
ling in Fletestrete at the signe of
the Elephant, a litle aboue
the Conduit.

ANNO. 1577.

• 274 A.D.



The Authour vnto his Booke: borrowed and translated out of Martial his Epigrammes.

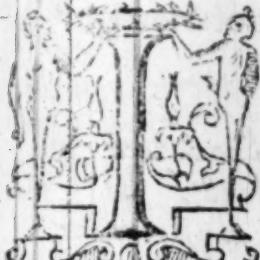


*Blisselesse Booke in Powles Church yard
Thou scorned cranes to dwell,
When farre from frumpe thou mayst remaine,
In emptie deske full well.*
*The coy dame Englands squemishnesse
(Ab foole) thou knowest not, thou :
Beleeue me, Brutus brasing broode
Are too too fine nosde nowe :
Moe scornefull quippes, and Momish mockes
In no place may one dont,
The olde, the young, yea, children too,
Can finely gibe and flout.
When thou shalt looke for to be praisd,
And to be made much of,
Disdainefull hand will rosse thee high,
And cast away with scoffe.
But that thy maisters dassing blots
Thou mayst not bide so oft,
Nor that the painefull penne thy faults
May note, when neede is thought :
Thou wanton dost unwisely wish
Abroade in world to flye :
G O D speede thee well : but safer thou
At home with me might blye.*

¶.ij.

The

The Authour vnto the Reader.



Being infected with the
cōmon contagion of oure
time, whiche maketh vs
small smatterers in good
letters, like vnto Aſopes Ape, am-
bitiously to bring abroade, and ſhewe
vnto all men the deformed broode of
our witleſſe braines: haue bene pric-
ked foorth to publiffe vnto the world,
my vnskilfull conceits: and being ob-
ſcure to ſeeke fame by ſhame, or to vſe
Horace his wordes, *Stultitia cælum
petere.* This yll ſhiped chaungling
of myne haue I, following the manner
of theſe daintie dayes, who di delight
to dalley with the letter, named By-
ſhops Blossomes: bycauſe it doeth
wholy conſift of many & diuers mat-
ters

To the Reader.

ters collected out of many and sundrie
sortes of authours: as if a man should
in the spring time gather togeather
beautiful blossomes from all kindes of
trees. To declare the fruite of these
floures it shal not be needfull in this
place: seeing that the page folowing
doth shewe the particular contentes
of euery Chapter: but this onely I will
say: that besides a great number of o-
ther thinges, woorthie bothe the rea-
ding, and also the rememb'ring: thou
shalt finde briefely, and truely repor-
ted all the notable actes, ends and va-
riable chaunces of almoste all the fa-
mous Princes that haue reigned tho-
roughout the worlde until this day.

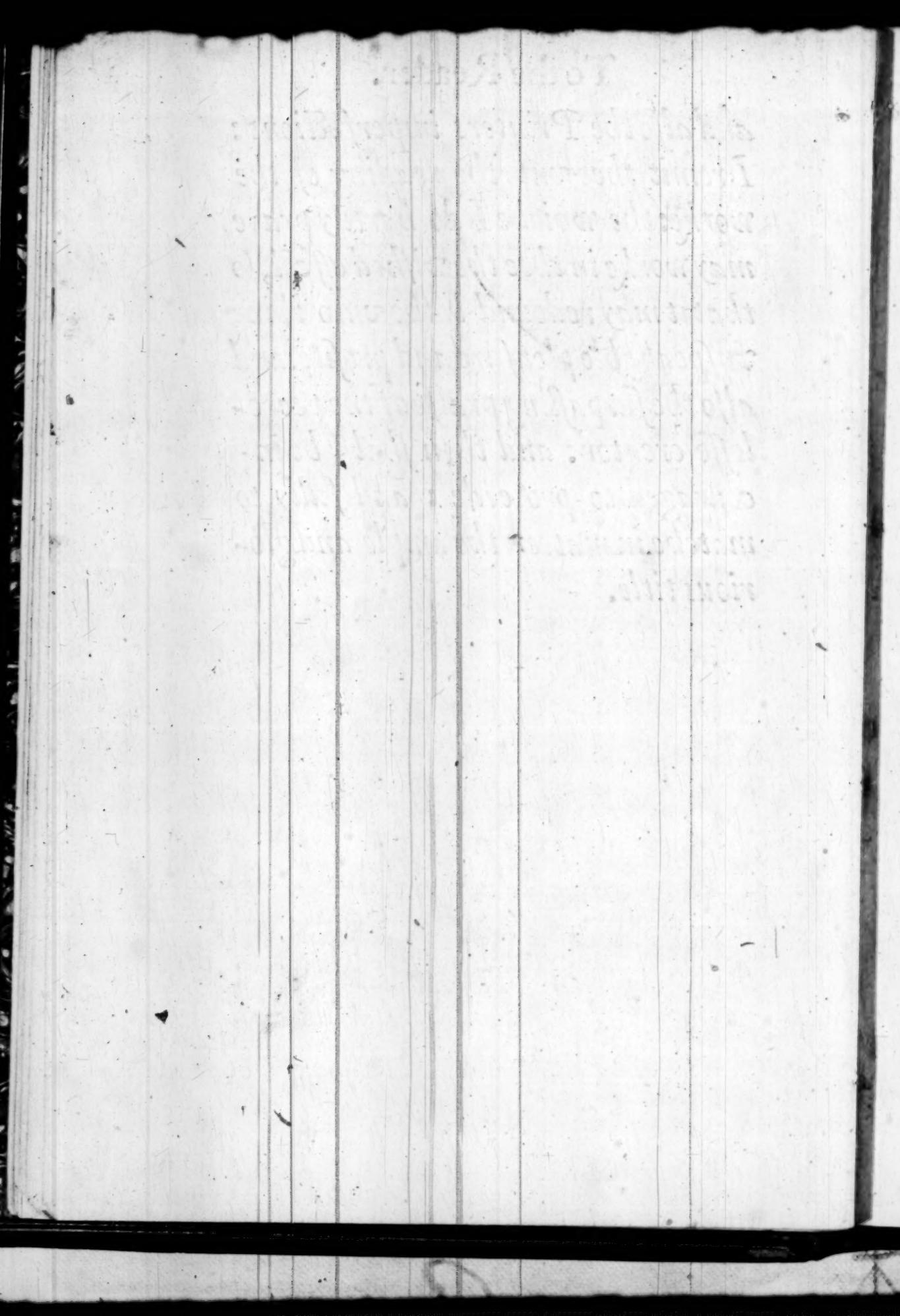
But if perhappes the firste Chapter
(wherin I haue leaped aboue my lat-
cher) may seeme vnto some delicate

To the Reader.

cares for the subtiltie of the matter,
and specially it being so stammered
out by me, to be somewhat obscure, &
not for their pleasaunt humour: let
them passe it ouer, and reade the rest:
whiche are all pleasant, and as plaine
as Dunstable way: vnlesse peraduen-
ture in some place where that through
the Printers ouersight, yea, or mine
owne negligence, a worde is either o-
mitted, superfluously added, mispla-
ced, false named, or ill pointed: the
whiche I am moste humbly to desire
thee of humane courtesie, either by
thine owne wisedome to correct: or else
vouchsafe to take the paines to resorte
unto the Table of errata or escapes:
where I hope thou shalt finde thy selfe
fully satisfied. Thus eftsoones cra-
uing thy patiece in bearing with mine,
and

To the Reader.

and also the Printers imperfections: I remit thee unto the reading of the worke: the whiche I do hartily praye may worke in thee the wished effect, so that it may redound bothe unto thine unspeakable pleasure and profite: and also the surpassing praise of the peerelesse creator: and then shal f be incouraged to proceede: and fully to matche in matter the ample and glorious title.



Byshops Blossoms!

I

The first Chapter.

Of the essence, vnchaungeablenesse, singlenesse, and almighty-
nesse of God.



SValerius Maximus, following the
olde order of the auncient Dratours,
who alwayes began their orations
w^t the invocation of God, first entrea-
teth of Almighty Ioue in his worthie
worke of manisfolde matter: so like-
wise I (that am borne nowe the day
starre is risen, whereby we do more perfectly see that al
good gyftes come from aboue, & do more surely acknow-
ledge that apt likening of God by the diuine *Platonistes*
vnto the centre, and all creatures vnto the circle: sig-
nifying thereby, that as from the centre or midle prick,
all lines do procede into the circle and from it returns
vnto the centre againe, so also from God all good things
come vnto his creatures, and from them redound backe
vnto his honour and glorie) will beginne my fruitelesse
fansies with a fruitlefull discourse of God, not to define
his essence the whiche is incomprehensible, but onely to
utter suche thinges of his being, greatnesse, singlenesse,
vnchaungeablenesse, and almightynesse, as it hath plea-
sed his unspeakable godnesse to reueale vnto vs, un-
skilfull men by his sacred scriptures, and holy saintes.

Whe that *Symonides*, who was not only a diuine Poet, *Symonides*
but also a learned & wise philosopher was demaunded of
king *Hiero* to tel him what, & what maner of thing god
was, he wisely requested of the courteous King a dayes
respite to meditate on that weightie matter: but the
next day being eftsones asked, desired of the king two
dayes more to consider vpon it: yea and beeing often as-
ter v^tged to speake his opinion, still requested to haue

A.

the

Byshops Blossoms.

the number of his dayes doubled: whereat Hiero wend-
ering, demanded of him the cause of his so doing, who
wisely and truly answeread him: because (saide he) the
longer I do muse thereof, euer the more obscure the

Plato his opi-
nion of God.

The Persians
brake downe
all Images of
God.

What wordes
doe best de-
clare Gods es-
sence.

God is no es-
sence de Divi.
No.

In one sense
God is moste
properly an

Hier. ad Mar-
cel. Aug. super
Ioan. tract. 99.

thing seemed to be. Wherefore most truely said diuine Plato, that God is unspeakable, and vnnnameable, (if I may vse that terme:) and woorthily did the Persians breake downe all the images of God in Greece, because y nothing doth resemble his substance, and is like vnto it, neither do we knowe any thing, or can we by imagination, devise, or by vnderstanding conceiue. Wherefore althoughe that we do knowe by his warkes that there is a God: yet do we not better vnderstande his essence or being by them, then by those termes by the whiche we do flatly denie we do vnderstande it. We call him the creator, the King, the governour, the Father, the beginning, the ende, eternal, blessed, almighty, the chieffest, all in all, and by a thousande other names, inuented by the Ethnicke and christian diuines: yet by none of these wordes shall we vnderstande that he is so fully shewed, and declared, as by those termes that do bewray our ignorance: as when we doe call him incomprehensible, immeasurable, infinite, for by these wordes we doe not onely acknowledge him to be, but also to be ouer, and aboue more then we can conceiue: and that he who is all, aboue all, and beside all, is onely knownen of him selfe. Wherefore doth Dionysius iustly deny that he is an essence or being: but aboue all essences and beyngs that our minde can see, our reason comprehendeth, or our speche expresse: and therefore to bee called superessentiall.

And moreuer he affirmes that these wordes of pri-
uation, and negation, as uncreated, vnuutterable, in-
comprehensible, and such like, are the moste proper spe-
ches to be vscd of God. But Hierome, Augustine, and o-
ther

ther holy Fathers, otherwise considering of this woordes essence, or beeing: do thinke that smely God is proper-
ly an essence or being, because he is euerlastingly, nei-
ther can it be properly said of him, as touching his own
nature, that he was, or shalbe, but alwaies is, although
that the weakenes of our vnderstanding hathe wuzzed
forth suche manners of speche: as also that he doeth pre-
destinate, soeknowe, and soefee: whereas in very daid
he doth absolutely decree, knowe, and see, as he vnto whō
all thinges past and to come are present, although that
our grosse wittes must measure them by distinctions of
times. As also for the better appreheension of our dull
vnderstanding, that can conceave nothing, but by the
senses: are there attributed vnto God in the sacred
scriptures, hand, arme, fooke, and other bodily limmes (of
all whome he being a spirite hathe none) as also affects
of the minde, anger, hatred, iealousie, loue, repentaunce,
sorrow, and suche like, from whome he is farre: who is
(as he saith himselfe) God, and is not chaunged, but al-
wayes remaineth one in all pointes: the whiche doeth God onely vna
happen vnto no other: or certes if the angels do now in-
joye this ercellencie in heauen, they haue it not of na-
ture, but of the superaboundant grace and gylste of God.
Singular also is the singlenes of his essence, the whiche The single-
saieth *Augustine* may easily be spoken and belieuued, but
not seene but by a pure hart. For when we doe say that
God is, that God is god, that he is greate, he is wise,
he is mercifull, he is almighty, and whatsoever else
is spoken of that single manifoldenesse, or manifolde
singlenesse of God: the woordes are not to be taken
in suche sense, as when they are spoken of any Crea-
tures, yea and the singlest creature: the soule. For in
the soule it is one thinge to bee, an other thing to be
god, an other to bee wise, an other to be learned, and
A.ii. so

No qualitie
in God.

The single-
nesse of
Gods essence.
Augustine lib.6.

Byshops Blossoms.

so of other qualitie: and, to be, doeth signifie the essence of the soule, but the other wordes, qualitie happening vnto the essence, and such as may be away, and yet the soule still a soule. But so must we not understand these wordes and thinges in God: for in him his being is the selfe same thing that his godnesse, or his greatnes is, or whatsoeuer else is truely spoken of him. And againe his greatnesse, and his godnesse are the very same thing that his essence is, and in him no qualitie: for there is nothing in him, whiche is not himselfe, and his very essence and substaunce: neither was any one thing that is in him, there before an other: but all there at once eu-erlastingly: neither can any one be away, or be sundre- red one from another, without the corruption of his es- sence. And here againe hath our vnperfect speeche made vnprouerly of vs to speake vnprouerly of God by adiectiues denomi- natu-
natiu-
ly: as when we say God is merciful, is holy, is immortall, is good: for if that any thing coulde be spoken of him denominatiu-
ly, then were the abstracte, or sub-
stantiu-
c, from whence it is derived, an other thing from the adiectiue, and before it: as for example: mercie is another thing from merciful, and before it, as the foun-
teine from whence merciful doth proceede: wherefore in
very dede God is not mercifull, but mercie: not holy,
but holineste: not immortall, but immortalitie: not
good, but godnesse it selfe: the which thinges doe dwell
fullie in him. But so single is Gods essence, y *Augustine*
doth truely thinke that he can not be put aptly into any
of the predicanentes of the Logicians. For he cannot be
a substaunce, because he doth not subist vnto any thing:
neither is there any thing abiding in him as in a subiect.
For as I said before there is nothing in him, that is not
himselfe: so also we must beleue, that God is great with
out quantitie, god without qualitie, president without
site, conteining all things without habite, euery where
wholy

We do speake
vnprouerly of
God by adiectiues.

*Scal. de subti-
ex. 365.*

God is com-
prehended
in none of
the predica-
mentes. Au-
gust de Tri-
nit. lib. 5.

wholy without being inclosed in any place, eternal without time, making and doing all things without labour, or chaunging of himselfe or his state, and suffering nothing at all. All thinges also can he do in heauen, earth, and hell. Neither doeth it any thinge abridge his almightynesse, that he cannot goe, speake, or do any other such thinges as are done by bodily instruments. For althoough he being a spirite can not do them himselfe, yet are they within his power: for hee can doe them in his creatures, and doth make man to goe and speake: and also worketh al those actions in al living things, which do them by his power. Neither because he cannot sinne nor doe ill, is hee the lesse Almighty, because they be no pointes and partes of power, but of infirmitie & weakness. For if he could doe them, he were not omnipotent: therfore that he cannot do ill, it is not to be imputed unto impotencie, but unto power. The like also may bee said of that he cannot die, he cannot be wretched, he can not be deceived, he cannot be overcome: for if he were subiect unto these defects: he were not Almighty. And also hereby is hee proued to be Almighty: because that althoughe those imperfections and wantes cannot approche unto him, yet can he work them in other. For he can make man to die, be wretched, be deceived & overcome. Wherefore herein doth appeare the omnipotencie of God, that he doth all things that he will haue done, neither doth he suffer any thing at all. For nothing is there which is able to inserre any corruption unto him, or to make him suffer ought, neither is any thing able to bring any impediment or lett vnto his doings: but all thinges can he doe without any impeachment, vniuersall it bee those thinges, by doing of which either his dignitie should be diminished, or some thing derogated from his excellencie. Wherefore is hee truly omnipotent, who is able to doe all thinges, the doing of whome is

A.iii. power.

The omnipotencie of God
& wherein it
doth consist.

August lib 15.
de Trinitate.

August lib. r.
de sybolo.

Byshops Blossoms.

power. Then seeing that such is the surpassing excellencie of God aboue all his creatures, that none of them cannot onely not approche any thing nere unto the singularitie of his essence, no nor by witte and wisedome in any wise conceiue the worthinesse thereof: howe can we wonder inough at the madnesse of those men, þ haue made to themselves Gods of creatures, or that which is more frantick, haue made themselues to be adored of other, for Goddes:

The second Chapter.

Of the wonderful pride of Psapho, Menebrates, Alexander, Cōmodus, Caligula, Domitian, & Cosdras, who would be honoured for Gods. Of a wittie decree of the Lacedemonians touching Alexanders Godhead. How Philippe of Macedonie dolted Menebrates and gaue one in charge daily to put him in minde that he was a man. Of the free speech of a botcher vnto Caligula, & a worthie saying of Antigonus

Cap. 10.

Com in Psal. 7

Lib 2. de Stil.
laud.



¶ It truly is it wittē in *Ecclesiasticus* that pride is the beginning of all sinne, and in *Augustine* the last sinne that the soule doth maister and ouer come. This only of all other (that I may vse *Claudians wordes*) is the ingrate cōpanion of vertues: this onely vice doth spring and is bredde of vertues: ye and of the killing and destroying of all other, this often is ingendered. Howe many hunt and secke for glorie by obstinate refusing thereof: haue not many beene more prouid of the making of them selues poore, then they were before of their great riches: is the number of them trowe you smal, that be prouide of their lowlinesse: do not some by conquering of all other sinnes, be conquered by this, and perishe & be slaine by the enimie whom they ouerthrew and trode vpon: this fault onely, or certes most, ought

ought the perfect men to feare and take heede of, wisely warneth *Augustine*. Did not the diuel, who soz the subtillie of his nature, sharpe iudgement, long experience in deceiving, best knowing what would soneſt deceiue, keepe this temptation as a trusly Tryſſam for the last, when he tempted Christ our Lord and God? And what other traine I pray you made the ſubtile ſerpent, when he tempted our firſt Parent *Eue*, but this? bearing the woman in hand, that ſhee and her hufbande ſhoulde be made like God? Then if that our firſt parentes in that moſt free ſtate of theirs, when as no ſenſualitie moued them, nor any contagion of their corrupte and mortal bodies wherunto the ſoule is ſurely tied, annoyed and infected them, coueted the type of the glorie of the Godhead, who will not beleue but that the like proude and madde attempt might haue beene giuen by ſome wicked men, whom the diuel, the flesh and the world did vehemently diue forward, but nothing ſtay and holde back? what ſmal ſmallerer in humane letters hath not read of *Psapho a Lybian*, who being ouermuche adorned of bountifull nature, coulde not keepe himſelfe within his owne ſkinne, as *Martial* wittily warneth, the greatneſſe or rather naughtineſſe of his hautie hart ſwelled ſo bigge: but by as wittie, as wicked deuile, gotte him ſelfe to be taken and worshipped for a God: foz he catching byrdes, whiche were apt to learne mans ſpeeche, diligenty but ſecrety taught them to ſpeake diſtinctly and plainly the great God *Psapho*. And when he ſaw y these pratling byrdes had perfectly learned their leſſon, & wold euer be harping on it, he let them ſlie abrode into the wooddes.

• But they, as he ſubtily conjectured, ſlie all abouts, ſtill ſinging this ſong, *The great God Psapho*, which the inhabitauntes thereaboutes hearing, being altegether ignorant of that craftie fetche, honoured *Psapho* for a God

Of *Psapho*.

Bysh ops Blossoms.

God: thinking that they could not without great note of unpietie, & obstinacie, denie him to be a God: whome the vnreasonable byrdes did to their instruction by supernaturall & divine speach (as they thought) acknowledge and profess to be a great God.

Moreover I read it recorded in *Atheneus*, a graue Author, and also in *Elianuſ* and other, that one *Menecrates* born at *Syracuse* in *Sicyle*, a famous Physician, called himselfe *Jupiter* the great Almighitie: proudly and foolishly boasting that he was vnto men the cause of life, by reason of his great skil in Physicke. And his vſage was to force them whom he tooke in hand to heale of the falling sicknes, to promise and sweare vnto him, that when they were perfectly cured, they would be his bondmen, and follow him. Of them *Nicostruſ*, being adorued like *Hercules*, was called *Hercules*. *Nicogoras* who was the tyranne of his countrie, wearing a soul- diours mantell, and winges, and bearing a *Caducans* in his hand, such a rodde as the Poetes do faine *Mercurie* to beare, hee named *Mercurie*. *Astycreon* was *Apollo*, and an other of his patiēts apparelled like vnto *Aſculapius* waited on this madde *Menecrates*, who being *Jupiter* himselfe, the father of Gods and men, went about with his bands of Gods in his robe of purple, a crowne of gold on his head, and a Scepter in his hand. This madde mate ſending a letter vnto *Philip* king of *Macedonie* wrote vnto him thus. Thou art King of *Macedonie*, but I of the art of healing: thou whensoeuer thou liſtest canſt kill men, but I can ſaue men that be ſicke, ye and if they will obey me keepe them in health & lustie vntil they be old: thou goest garded with *Macedons*, but I w al the men in the world, or that ſhalbe hereafter: for I *Jupiter* doe giue them life: *Philip* anſwering his letter, vſed this superscription, or after their maner, this ſalutation.

Philip

Philip wisheth vnto Menecrates, health and his right wits. The very like wrote also Menecrates vnto Archidamus, king of Lacedemonia, that he had vsed vnto Philip: and vnto whome so ever he wrote, he neuer abstained from the name of Jupiter. On a time when Philip had invited him with all his crue of Gods to a feast, he placed them at a bed, which was built and set on a great height, and very magnificently decked, and placed beside it a table whereon stode an altar, and the first fruities of all fruities of the earth, and when meate was brought, and serued vnto the other guests, the chil- dren sacrificed with perfumes vnto Menecrates, and his Gods waiters, but gave them neuer a morsell of meate: (for Gods neede no earthly foode, to nourishe their heauenly bodies.) At the last, Jupiter being laugh- ed almost out of his coate, with those whiche followed him, ranne away out from the feast, being dolted more like a dog. then worshipped as a God by that wise king, who after the great ouerthowe that he gaue the Athenians, and their confederates at Cheronea, where he quite euered the libertie of all Greece, perceiving him selfe to grow into pryde and insolencie by that happie successe, prepared a preseruatiue, to keepe him from swel- ling so great, that he should breake the bandes of reason and humanitie. Wherefore he gaue vnto one of his ser- naunts this office and charge, that every morning he should come into his chamber, and call out vnto him a- loud: *Philip, remember thou art a man, and this was euer after so constantly kept by him, that he would not once go abroad him selfe, or suffer any man to be admit- ted vnto his speach, but on that day that the boy had be- fore thrice thundred out vnto him, *Philippe anthropos es, Philip thou art a man.* In the very same place also tel- leth *Athenaeus of one Themison, darling and minion vnto king Antiochus, who was proclaimed at publike**

A worthy or-
der taken by
Philip.

Of horimes.

Byshops Blossoms.

Of Commo-
dus.

assemblies by the cryer, *Hercules*: and also all the inhabitants for feare of the king, sacrificed vnto him by the name of *Themison Hercules*, who was also present, if any of the noble men sacrificed, and lay vpon a bed of state, clothed in a Lions case. He bare also a *Scythian* bowe, and a clubbe: so that it is no maruell, if that in many yeares after, *Commodus* woulde be calld *Hercules*, and sonne vnto *Jupiter*, and not of god *Marcus Commodus*, seeing that he being the Emperour of *Rome*, did moze resemble *Hercules* both in large Empire, and strength of bodie, as he that woulde strike thorough with a dart an *Eliphant*, or the horne of an *Ox*, and also in killing and destroying of Lions and monstres. For sayes *Dion*, he alone with his owne hand slue vpon the Amphitheatre in one day, fwe *Hippotami*, or water horses, two *Eliphants*, one *Rhinocerotes*, and a *Camelion* *Pardis*, whervnto *Capitolinus* addeth one hundred beares, and one hundred Lions at so many shoothes. He would come to the Amphitheatre in a robe of purple and golde, and a mantel of the same after the *Greeke* cut (for *Hercules* was a *Greeke*) with a crowne of golde glysterning with precious stones of *India*. These kyndes of ornaments were straunge vnto the *Romaines* at those dayes, also the *Caduceus* and a Lions case, and a club were borne before him, whether soever he went: but on the *Theatre*, whether he were present or absent, they were placed on a seate of golde. In the habite of *Mercurie*, did he oftentimes enter the theatre, and casting off all his other apparel, would go vnto the murtring of wilde beasts, striped into his coate, & barefooted. He refusing sayes *Capitolinus* the habite of the *Romaine* *Princes*, would come abroade into the citie, wapt in a Lions case, and a club in his hand, and many times (not without contempt and derision) would he offer him selfe to be scene in womens apparell, that he might in all naugh.

naughtie and vndecent pointes, imitate him whome he would be taken to be. He was publikely sacrificed vnto, and a great nûber of statuies were in his honour set vp in the habite of *Hercules*: and a decree was made, that the time wherein he reigned, shoulde be called the golden worlde, and that it shoulde be so recorded and in-rolded in all monuments. He was called the golden *Hercules*. He caused the heade of *Colossus* to be cut off, and an other of his owne visage to be set vpon it, putting a club in his hand, and a Lion of brasse at his fete, that it might be like vnto *Hercules*. Neither was he contented in those ridiculous toyes to follow *Hercules*, but that he most cruelly against all humanitie, gathered together into one place, all such as in that mightie citie (and whiche *Galene* called an abridgement of the whole worlde) were lame in fete, or legges: and doubling and folding vp their legges vnto their knæs, as though they had had the nether partes of serpents (for so the Poets do faine of the *Giants*) and giving them sponges, whiche they shoulde throwe at him in steade of stones, he snatched them, and strake the braines out of their heades with a clubbe, rather as a butcher doth calves, then *Hercules* did the *Giants*. But let vs passe *Commodus*, whome *Dion* thinketh to be but a simple witted man. Could the diligent trayning, & wise instructions of that famous Philosopher *Aristotle* restraine his scholer *Alexander* the great, within the limits of humaine nature, but that he being publikely pampered by fortune, like an horse ouer frankly fed, brake all bandes of reason, not thinking it honour y-nough, for him to be the chiefeſt man and monarcke of the earth, but would surmount humaine nature, and be a God: who would thinke that the most ſkilfull man in the nature of things, which euer nature brought forth, could not teach his scholer to knowe his owne nature?

B.ij.

He

Of Alexander.

Byshops Blossoms.

He tooke soule scorne to be called the sonne of *Philip*, the most renowned king of the wold, but would naedes be sonne vnto *Jupiter Hammonius*, to the great griesse of his mother, who vsed often to complaine that her sonne would never cease, to make her enuied and hated of *Inno*, as her husband *Jupiter* his harlot. *Athenaeus* writeth by the authoritie of *Ephippus*, that he vled to weare sacred robes at supper, sometime of purple, rounded and horned like vnto *Jupiter Hammonius*, other times like vnto *Pallas*, whiche he carried in his chariot, an other while like *Mercurie*, his *Pegasus* on his heade, and his *Caduceus* in his hand: and oftentimes, in a Lions case, with a clubbe like vnto *Hercules*. He woulde be sacrificed vnto with myrthe, and other costly odours. He was mynded, sayes *Strabo*, if he had not bene preuented by death, to haue innuaded *Arabia*, by making a ditch of. rrr. furlongs broade, derived out of *Euphrates*, because as he pretended, they only of al nations, had sent no ambassadours vnto him: but the very cause indeede was, for that he had heard that the *Arabians* only worshipped only two Gods, y is, *Jupiter* & *Bacchus*, who giue the principall things whiche do appertaine to mans life, then he thought that if he should subdue them, and afterward suffer them to inioy their auncient liberties, that then they would make him their thirde God. Which report of *Strabo* to be true, his ridiculous writing vnto all the cities of *Greece*, to be ordeined a God by publike decree, doth probably proue: foolishly looking to obteine immortalitie of them, whiche were most all them selues: and that by the statutes of men, whiche was not impar- ted by nature. But when as concerning this mat- ter, some decreed one thinge, some an other, the *Lacedemonians* made this decree: seeing that *Alexan- der* wil needes be a *GD*, let him be a God: in fewe wordes (as their manner was,) wittily reproving and couertly

A wittie de-
cree of the La-
cedemonians.

Byshops Blossoms.

7

rouertly scoffing at his doltishe pride. Howe muche greater woulde he haue beene, if that he had not so hastily coueted to be so great, and would not rather haue giuen care and haue beene ruled by a pelting Poet of *Argos*, *Hegis*, and *Clio*, a seruile *Sicilian*, and the drudges and slaves of those countries, whome he had subdued: who to seede his humur, were not ashamed openly to say, that he was a God farre surmounting *Hercules*, *Bacchus*, *Castor*, and *Pollux*: whome the vaine *Greekes* accompted their greate Gods, and beeing set on by him did moue the *Lordes* of *Macedonie*, and *Greece*, to acknowle-
dge him so, a God: whome they saide *Clio* perfectly already by his actes to be one. Then his wise, faithfull, and louing scholefelowe *Calisthenes* and his Nobles and kinsmenne, and namely *Antigonus*, who coulde haue tolde him, as hee did afterwarde his owne sonne, when he vsed himselfe towards his subiects somewhat proudly, and violently, that the state of a King was no-
thing else but a gloriouſ bondage, and slauerie.

A woorthie
ſaying of An-
tigonus..

The contempt, hatred, vnhappy ende, and infamie, which this ambition of godly honour bred in *Alexander*, could not happily make other take warning of attemp-
ting the like, for *Caius Caligula* the Romane Emperour, one borne (saies *Seneca*) to shew what supreame natugh-
tinesse is able to do, being placed in the supreame place, did farre surmounte, and go beyond all president of *A-
lexander*. For he, that I may vſe *Dions* wordes, woulde be accounted higher then the toppe of mankinde and to haue carnal copulation with the Wome, whom saies *Su-
etonius* he vſed, when she shined bright and was at the full, foolishly to invite to come downe and lie with him: and to haue beene crowned by the Goddes victorie. He fained that he was *Jupiter*, and therefore he professed that he had fleshly dealt wheras with many other wome besides his wiues, then also with his owne sisters. He

Of *Caligula*.

¶. iii.

often

Byshops Blossoms.

oftentimes became *Juno*, *Diana*, and *Venus*, alwayes chaunging with his name his habite and apparell. Whereby it happened, that sometime he was seene in a womans apparell holding a cuppe and a *Thyrsus*, or *Bacchanall Jauelin*, at other times clothed manlike in a Lyons case with a clubbe, now he had a bearde anon after he was beardlesse, otherwhile he bare a threefolde mace like *Neptune*, the he would vambzilh lightning as he had been *Jupiter*, sometime he resembled *Minerua* the virgin warrier in glistering armour, shaking his speare, incontinently after was he transzormed into a nice woman. Finally in the fashion of his apparell, and the garmentes that were partly put on him, and partly cast about him, was he wonderfully chaunged and altered, coueting to seeme any thing rather then a man.

On a time it happened that one *Gallus* seeing him sitting in iudgement vpon an highe throne, disguised like vnto *Jupiter*, began to laugh at him. Then *Caligula* spyng him to laughe called *Gallus* vnto him, and asked the felowe, what he thought him to be: *Gallus* answeared readily and truely, a notable great soole: and he escaped scotfree because he was a botcher, but one letter of that sentence shoulde haue cost a *Senatour* his life & landes.

There flattered him those that were in greatest estimation, among whom was also *L. Vitellius*, a man of great wisedome and valiauncie, and very famous, specially for the gouernment of Syria. For among other noble actes, he forced *Artabanus* the king of the *Parthians* for feare to sacrifice vnto the statuies of *Augustus* and *Caligula*, and to desire peace with conditions very honourable for the *Romanes*: giuing his children in hostage for the perfourmance of them. This *Vitellius* being sent for by *Caligula* to be murdered (for his god seruice and glorioius actes were the cause of his daunger, enuie breading hatred, and feare death) escaped death by

The free
speeche of a
Botcher.

The impu-
dent flattery
of Vitellius.

a

Byshops Blossoms.

a meanes worse then tenne thousande deathes: for he apparelling him selfe farre more basely then his hono^r and glorie required, and falling downe flatte at *Caligula* his feete sheading abundant teares, cokesing him with many diuine honours, and bowing if that he did escape in safte that he wold sacrifice vnto him, as the onely au^{tho^r of his saluation: did so mollifie the man, and so appease his wrath, that he not onely obteined pardon, but was taken into the number of his mostre frends.}

On a time *Caligula* affirmed that he had carnally delt with the Moone, and would knowe of *Vitellius* whither that he did not see him do^{ing} it with the Goddesse: then *Vitellius* as one astonied, casting downe his head softly and trembling said: my souereigne it is graunted onely vnto you Goddes, to see one another. But to returne vnto *Caius*, he being carried further into follie, built vp a Temple vnto him selfe, and proper vnto his owne Godhead, wherin was set vp his statuie of golde, whiche was every day decked with suche garments, as he ware him selfe. He had made him selfe a mansion in the Capitoll, that hee might, as he woulde say him selfe, be conuersant with *Jupiter*, but afterwarde thin^{ki}ng it to bee againste his diuine maiestie in dwelling with *Jupiter* to haue the lower place, chafing with *Jupiter* that he had gotten before him the Capitoll, in great hast with all sped^e set vp a Temple to him selfe in the Palace: and the Temple of *Castor* and *Pollux* which stode in the Romane *Forum*, being diuided into two partes: he built a way or entrie into the Palace betwene the two Images of *Castor* and *Pollux*, saying, that the two sonnes of *Jupiter* and *Leda* should be his porters. Of the whiche matter writheth *Suetonius*. He woulde talke as it were in secrete with *Jupiter*, whiche was set vp in the Capitoll, the Romane chiefe God, sometimes he whispe^{red}, and at other times he listened, as though *Jupiter* had vnto

Vitellius his
wittie answer.

Byshops Blossoms.

spoken vnto him, and otherwhile woulde he speake a-
loud, not without bitter chidings: for often those wozds
of his were heard, threatening *Jupiter*, with a piece of an
anncient Creeke verse, that he woulde sende him thence
vnto the land of the *Greekes*: vntill at the length he being
wonne by intreatie, as he said himselfe, was invited by
Jupiter to dwell with him, and made a b ridge aboue the
Temple of *Augustus* which ioyned the palace vnto the
Capitoll. He chose to be his priestes his wife *Cesoina*,
and his vncle *Claudius*, & other of the richest and best of
the citie, every man making great suite for it, and out
bidding one another in monie. He tooke saies *Dron* of
everyone of them which were admitted vnto the office,
Centies festerium that is of our monie. 75000.l. He also
was his owne Priest, and chose to his college or felowe
in office his horse, a meete match.

Every day were supplications and bowes made vnto him and sacrifices of all kindes of delicate byrdes, of
greate price, as *Phinocopteri*, *peacockes*, *bustardes*, *Tur-
kie cockes*, and other straunge birdes. He also had an
engine, wherewithall he woulde thunder against thun-
der, and lighten against lightening, and as often as any
lightening fell downe he woulde hurle vp a stone, euer
adding that verse in *Homer*: kill me or I will thee. Nei-
ther could *Italie* conteine his pride, but that it stretched
throughout all the prouinces of the Romane Empire,
ye and *Petronius* the gouernour of *Syria* was comman-
ded to go to *Hierusalem* with a power and to sette vppe
his statuies vnder the name of *Ionis Maximi* in the in-
violable and holy temple of God almighty: and vntesse
that the Jewes woulde receiue them, that he shoulde put
vnto the sword those that woulde speake against them,
and take prisoners all the rest of the multitude. But
when that the Jewes did wholy with one consent con-
stantly refuse to admit the against Gods lawes, & offe-
red

The consta-
ctic of the
Iewes.

Byshops Blossoms.

9

red vnaſked the throtes of themſelues, of their wiues, and children to the fatal blade, rather then to ſuffer ſuch abomination to be brought in to defile their Temple: Petronius moued with their conſtancie, ſtayed the exēcution of the Emperours commandement for that preſent time, writing vnto him immeadiatly with what power he had entred Iurie, and what all the whole nation had ſupplicantly desired of his maieſtie, whiche if hee woulde denie, he wilde him to vnderſtande, that with the people the whole Province muſt be vtterly deſtroied, for they did obſtrinately keepe their countrie lawes, and vehemently refuſe his newe iuincutions.

To theſe letters *Caius* all to chafed anſweſed very immoderately, and threatening him death for the ſlacke exēcuting of his commandement. But before theſe letters were deliuered vnto Petronius, moſe ioyefull newes were brought, that *Caligula* was made out of the way, to the incredibl ioy of all mankinde, whom he haſted ſo deadly, that he had been often heard to bewayle his ill happe, that in al his reigne there had chaunced no notable peſtilence, famine, rauin of water, earthquake, nor any great blowdy battell, wherby many men might periſh: & wiſhed that all the people of *Rome* had but one head, that he might haue ſtroken it off at one blowe: it had beeſe ill with mankinde, if that this *Phaeton* of the world, as his uncle *Tiberius* did vſe to call him, had been immortall, who in threē yeares and ſix monethes (for ſo long he reigned) had neere hand vtterly deſtroyed it. Moreouer I reade in *Suetonius*, that *Domitian* the Emperour drawing a forme of letters, whiche his agents ſhould vſe, began thus: Our Lord and God doeth commaund it ſo to be done. Whereby it was decreted afterward, that he ſhoulde not be called otherwiſe by any man either in writing or ſpeeche.

It is alſo left to memorie, that about the yeare of

C.

our

Caligula his
great hatred
vnto mankind

Of Domitian.

Byshops Blossoms.

our Lord 620. Cosdras the mightie King of the Persians, after that he had won al Syria, with Hierusalem, & al the South part of Asia with Egypt, and all Africa, would needes be adored for a God, and divine honours with sacrifices done vnto him through out all his large dominions. But perhappes some man will say, what marvel was it for great monarches among the heathen to thinke themselves to be Gods, if that you do consider their absurditie & sonde vsage in constituting of Gods: the originall and causes whereof I doe thinke good to touche.

The thirde Chapter.

Whereof the false Goddes had their first ground, and the causes that moued diuerse countries to worshuppe many men after death for Gods, and also some while they liued: as Demetrius, Julius Cesar, Pycta, Lysander, Simon Magus &c Apollonius: and of the extreeme maddnesse of the Egyptians in chusing of their Gods, of the impudent flatterie of the ambassadours of Palermo vnto Martine the fourth, and of the people to Herodes Agrippa, and the present punishment of God for the accepting thereof. Of the wonderfull reuerence that the Persians gaue vnto their Kinges: and of the rare loue that the Galles, Arabians, & Aethiopians bare vnto their Princes: two woorthie sayinges of Antigonus and Canute.

Lact. de fall.
relig.
The Original
of worship-
ping of false
Gods.



After that the vngratioun child Chan was abdicated and put away by his father without any instructions given him touching the worshippinge of the true God, the outcast and his progenie maruily increased, (as our common proverbe is, an ill weed growes fast) and they deduced many colonies into diuers partes of the

Byshops Blossoms. 10

the woldē, and the ignorance of the knowing of the true God, whiche was in the first parent, daily growing greater and greater in his posteritie. You seeing as Cicero saies in his booke of the nature of the Gods, it is naturally ingrafted in man to acknowledge a God, and that no people or nation is so rude and barbarous, that doth not profess a God, they being utterly ignorant of the true God, thought those thinges which they sawe to excell other, and by whom they received moste communitiēs to be Gods: whereof arose the worshipping of the Sunne, the Moone, Starres, and suche other things, and also the making of the Gods, when they were dead, who in their liues had inuented or done any notable thinges to the use and profite of mankinde. And hereby it came to passe, that some for the great celebrity of their names, were as it were generally received of all nations, as Hercules, Bacchus, Castor, and Pollux: and other were worshipped but in particular countries, of whom onely they had well deserued, as Isis in Egypt, Iuba in Mauritania, Cabyrus in Macedonia, Uracius among the Carthaginians, Fanus in Latium, Romulus, or after his deification Quirinus at Rome: and with a great number such other shal he mete, that diligently readeth the auncient monuments of the Paganes, and those christian authoress which haue refusid their superstitions. We read also in the booke of wisedome that the vnhappy man being bereft by vnripe death of his sonne whome hee loued tenderly, to mitigate and assuage his sorrowe, first inuented to haue his sonnes image adored, and it to be taken for a present GOD in earth, and the sonne him selfe for a GOD in heauen. The like affection wee reade in Laetantius Cicero hadde towardes his Daughter, and Virgils Aeneas vnto his Father: with this consolation recouering their Spirites

C.ij.

daun-

The first cause
why the Gen-
tiles did
make men
Gods.

Laet. de fals.
reli 1. cap. 15.

The second
cause.

Aeneid. 5.

Byshops Blossoms.

The thirde
cause.

The loue of
the Arabians
vnto their
Kinges.

Lib. 4.
Lib. 17.

The loue of
the Solidunes
vnto their
Kinges.

What man
was first ado-
red.

daunted and broken with griece. Wonderfull also was the honour and obseruancie that some nations bare vnto their kings : so that he whiche readeth what *Atheneus* doeth write of the *Arabians*, that the familiaris of the Kinges did vse to maime them selues voluntarily of that member which it shoulde happen the king to lase : and that when the King died either naturall or violent death, they thought it but a sport to die all with him: the like whereof is affirmed by *Strabo* and *Diodorus Siculus* of the *Æthiopians*: and also of the *Soliduni* in a countrie of *Gath*: who were sixe hundred men whom the King did chuse to be about him as his guard, and liued and died with the king, neither was it euer knownen that any one man of them did euer refuse, or seeme, vntwilling to die, the Prince being deceased. He (I say) that reads this wil not be hard of beleefe to credite *Laetantius*, that the *Maures* did vse to consecrate all their kinges for Gods after they were dead.

The *Æthiopians* sayeth *Strabo* libr. 17. thinke that there is an immortall God and a mortall God. The immortall is he that is the cause of all thinges: the mortall is with them vncertaine and lacketh a name: but mostly they do take them by whom they haue received benefites, and their Kinges for Gods. Moreouer they doe thinke their kinges to be conseruers and kæpers of all men, but priuate men when they be dead (for they do account all dead men for Gods) onely of them, to whome they haue done god. In like manner also the *Romanes* vased to deifie their Emperours after their deathe, as they also did their first king *Romulus*. The *Persian* kings we reade in *Curtius* and other, were adored like unto Gods, which honour saies *Arrianus* was givene & done vnto *Cyrus* first of all mortall men: and the first of the *Romane* Emperours that was adored or kneeld vnto, was *Dioclesian* after his glorious vconie and victorie against

against the *Persians*. *Pea* in our time *Xoas* the king of the *Persians* is worshipped of his subiectes for God. The water wherewithall he hathe washed his fete do they powre out of the basen, and keape religiously as holy, being an hoalsome medicine for al diseases: he is called the *Lord that holdes uppe heauen and earth*.

The Gentiles also to incourage the young Gentlemen to folowe vertue and valiauncie, vised muche to Canonize and consecrate for Gods after death, the renowned Capteines and greate conquerours: by these meanes *Hercules*, *Bacchus*, and other, did clime into heauen. Of this way speaketh *Horace* in his Epistles.

The fourth
cause of dei-
fying of men.

In triumphes braue to countrimen
To shewe the captiue foes,
Doth touche the stately throne of Ioue,
And vppe to heauen it goes.

And *Lactantius* citeth *Ennius* making *Scipio Africanus* thus to speake.

If any man by sheading bloud
May clime the loftie Skies,
Onely to me the greatest gate
of Heaven then open lyes.

This wasting and burning of other mens lands, and goods, razing of townes, destroying of Cities, killing of infinite number of innocent men, women, and childre, bringing into bondage vnjustly many free people, did they cal vertue: which he then abuse of the world remai-
neth yet vnto this day among the *Italians*, w^m many other such irreligious reliques, calling *John Gale.iz.* the court of vertue, because he wrongfully like a strong thef reb-
bed and spoiled by force all the Princes aboute him of their Dominions, and possessions.

Last. de fals-
relig.

Among the *Pagans* he that had killed one man was adiudged a contaminate & a wicked person, neither did

C. iii. they.

Byshops Blossoms.

they thinke it lawfull to let him come into the earthly house of their Goddes : but he that had slaine infinite thousandes of men , had overflowen the fieldes with bloude, had dyed the riuers, was admitted not onely ~~in~~ to the temples, but also received into heauen. Marthering of one climed the gallowes, of infinite thousandes heauen. No otherwise, then the pyrate answered *Alexander* the grsat, when he reviled him as a most wicked knaue, that liued by the spoyle of other men : that by cause he roued but with one only pinasse, he was called a pyrate : but *Alexander*, for that his mightie fleetes filled all the seas , robbing, wastynge, pillaging, and burning al countries, was named a king : as though singularitie in wickednesse, were singular vertue, and deserued singular honours. But although it was common among the Gentiles, to deifie men after they were dead, yet godly honours to be ordeined unto any whyle they liued, happened but unto fewe. The first sayes Plutarcke among the Greckes was *Lysander*, to whome after he had taken *Athens*, the Grecs decreted many unwonted honours, and some of them altars to be erected in his name, and poemes or sacred hymnes to be soung in his honour. The *Athenians* did set a fine of tenne talentes on *Demades* his heade, bycause he thought that *Alexander* was a god, and did put to death *Euagoras*, for that he adored *Alexander* when he was sent ambassadour unto him from the citie. Yet these severe men afterwarde received *Demetrius Poliorcetes*, when he came to *Athens*, not only with fine perfumes, garlands, and effusions of wine, the quires and *Ithyphalli* (whiche were men disguised like drunken men, with garlands on their heads, & gloues made of leathers, or rather of divers colours like floures, cloakes halfe white, and a *Tarentine* robe, downe to the shye, which sacred persons onely attended on the highest gods,) went out to mete him with

To what men
godly honors
were decreed
while they li-
ued.

The first cause.

The impudent
flatterie of the
Athenians unto
Demetrius.

Ath. lib. 6. ca. 6

Ath. lib. 14. ca. 8

sacred

sacred singing & dauncing. But the multitude daunced & song: that only this the true God is present, but the other gods do sleepe, or wander abroad frō home, or else certes be not at al, but this is the sonne of *Neptune*, and *Venus*, excelling all in beautie, & for his facilitie commō to al men. This God is here as it is mēte, for a God sur passing beautiful, both laughing & also grane: because al his friends environ him, in the midst of whom, who are as it were starres, he is sene like vnto the sun. All haile thou son of *Venus*, & most mightie *Neptune*, for the rest of the Gods, either they haue no eares, or they be not at all in very dēde: or at the least wise, they adhibite not their mindes to our matters. Therfore thou most merciful & milde, we doe pray thee, that thou wile pouchsafe to give vs peace, for thou art the Lord: wō a great deale more such stuffe, which song, if that they had song vnto his father *Antigonus*, he woulde haue answered the, as he did v̄ parasite poet *Hermodotus*, v̄ called him in his pray-
ling poeme, the sonne of the sunne: my man that vseth to
emptie my close stole, thinkes not thus of me. Which
sage saying of *Antigonus*, putteth me in remembrance v̄
Platina writeth in the life of *John*, the eight of that name,
v̄ the byshops of *Rome* do vse at their installing, to sit
vpon aakes stole, to put them in mind, v̄ although they
are aduanced to the highest seate of earthly glory (as
they them selues thinke) yet for al v̄, that they are mor-
tal men stil, & subiect to the necessities of mans nature,
as wel as other pore knaues. A suitable song vnto this
of the *Athenians*, howled out v̄ ambassadours of the citi-
zens of *Palermo*, vnto *Martin* the fourth byshop of *Rome*,
who had accursed the for slaying of al v̄ frenchmen, wome-
& children, which were in v̄ Island of *Sicil*, & all *Sicilian*
wome which were knowne to be wō child by any french-
mā. Upon an Easter day at v̄ first peale to *Cyensong*,
they lying prostrate at the byshops feete, cryed out with
lamenta-

A worthy say-
ing of Antigo-
nus.

The shameles
speache of the
Panormitanes.

Paul Aemyl.
lib. 7.

Byshops Blossoms.

lamentable voyce : O lambe of God that takest awaie
the sinnes of the wrold, haue mercie vpon vs : and a-
gaine : O lambe of God that takest awaie the sinnes of
the wrold, haue mercy vpon vs : and the thrid time : O
lambe of God that takest awaie the sinnes of the wrold,
giue vnto vs peace: vngedly & violently pulling off thy ro-
yal spoyles from our Sauiour Chрист, & calling them on
Marke: for whom they were as fit as Hercules slay-
vps, according to the olde prouerbe, are soz a childe, or
his rough Lions case and club, were soz the nyce Ladie
Iole. But to returne vnto the Athenians, Plutarche in
the life of *Demetrius* writeth, that they decreted that *De-
metrius* and his father *Antigonus*, shoulde be called the
Goddes sauours, and that there shoulde be ordeined a
priest vnto the Goddes sauours, that they shoulde be in-
terwouen in the sacred people with *Jupiter* & *Pallas*, that
the legates whiche shoulde goe at any time vnto them,
shoulde be accepted soz sacred. Pea, there lacked not
selue that wold haue had a shield consecrated vnto him
at *Delphos*, of whome they shoulde publikely receiue oza-
cle and answere in all doubtfull matters, as god, and as
true as any that was there. But the Athenians not be-
ing content with this shamelesse flatteryng of the king,
they decreted the sacrifices of *Venus* vnto his two concu-
bines, *Leona* and *Lamia*, and vnto his flatteryers and pa-
rasites *Burichus* *Adimanthus*, and *Exythemides*, were al-
tars and statuies erected, and poemes which shoulde be
soung in their honour: in so muche, that *Demetrius* him
selfe being astonied at their seruile flattery, affirmed,
that in his time there was not one Athenian of stouke
heart, nor rype iudgement. The like impudencie vsed
they many yeares after vnto *Antonius* the triompher,
and among many extraordinarie honours, they espe-
sed vnto him their chiese Goddesse and patronne of their
cittie, *Pallas*, whiche mariage he sayde he did very well
like

The shamelesse
flattery of the
Athenians vnto
Antonius,
and howe hee
requited them
therefore.

like off, and withal his hart accept, and they should give with her vnto him quadragies sestertiū. 10000. crowns, a fine not halfe great ynough for so heinous a fault.

The *Ephesians* also by *Plutarches* reporte received him Godlike, the women being disguised like *Bacchus* his dame priests, & þ men & boies transfigured into satyres, and Panes, bearing in their handes Bacchanicall iauellins called *Thyrse*, and garlandes of iuie on their heads, saluting and calling him by the name of *Bacchus*, *Chari- doles*, and *Malichius*. Wherein they be the moxe to be borne with, because, saies *Dion*, lib. 48. he had after the ouerthrowe that hee gave vnto *Brutus* and *Cassius*, named him selfe *Bacchus*, whome in very dede he did very lively counterfeite and expresse in drunkeynesse: and commaunded that no man should call him by any other name. But before this time had the Romanes decretē *Julius Cesar*, after that he had with armes oppressed vnto the libertie of his countrie, honours higher, and greater then could agree with any man, a temple ioyntly vnto him and *Clemencie*, a statuie of golde sette with precious stones, to the *Curia* or *Senatehouse*: and before the iudgement seate a sacred drey or little carte and a Pageant set foorth with the pompe that they vsed at their playes *Circenses*, his statuies to be set vp close vnto the superstitious beddes of their Gods. A College of priests were instituted vnto his Godhead, whiche were called *Luperci Iulii*, and a Bishop or *Flamin* of the order, which was *Marcus Antonius* þ consul: that they should sware by his fortune, that every fift yeare a feast should be celebrazed vnto him, as a *Heros* or halfe God, that all the games of sword plaiers that should be kept in *Rome* or in all *Italie* should be consecrated vnto him. Finally, saies *Dion*, they openly gave him the syzname of *Jupiter*, Lib. 44. whiche thinges do agree vnto *Eustatius* the famous interpreter of *Homer* vpon the firsle of his *Iliades*, that

D.

Iulius

The flatterie
of the Ro-
manes to Ju-
lius Cesar.

Byshops Blossoms.

Iulius Cesar was called a God by the *Romanes* while he
Diod.lib. 44. was living. All these decaes which partly the flattering
people, and partly his priuie ill willers to bring him in-
to enuie thus heaped on him, were engraued in pillars
of silver with letters of golde, and placed at the feete of
Jupiter Capitolinus, couertly to admonishe him of his hu-
manitie, and subiection vnto God. But it is not to
be wondered at that *Cesar* was made a God by the op-
prest *Romanes*, seeing that *Plinie* affirmeth, that one
Liu.7. cap. 47. *Euthynus Pieta*, an *Italian*, who had euer beeue victor at
the games helde at *Olympus*, and neuer but once ouer-
come, was by the commandement of the *Dracle of A-
pollo* and the astipulation of *Jupiter* the highest God, con-
secrated aliue and sealing: and that the very same day
his statuic that had beeue set vp at *Olympia* was stroken
and consumed with lightening, and that this did also
please the Goddes, he sayes that *Callimachus* doeth so
maruellat, as he doth at nothing else y euer happened.

Simon Magus Neither haue Magicians, and sorcerers obteined lesse
adored for a honour: for in the time of *Claudius* the Emperour, one
God. *Simon a Samaritane*, of his diuelish art and science called

Just. in Apol, *Alagus*, came vnto *Rome* and plaide there so many fine
Tertul. in A- flye iuiggling knackes, that he with his minion *Helena*
polo.&c. were accompted for Goddes and sacrifices offered vnto
them, and his Image set vp betweene the two bridges
of *Tiber* with this title *Simoni Deo Magno*, to *Simon* a
great God: but *Tertullian* hathe an holy God whome
all the *Samaritanes*, and many also of other nations did
adore and confesse to be the highest God.

The contenti- The insolencie, writes *Egesippus*, out of this iuiggling
on betweene merchauant went so farre, that hee prouoked *Simon*
Peter and Ma- Peter, then beeing at *Rome* to contende with him in
gus. woorking of miracles. He went about to raise vpp
by magicke artes, the bodie of a childe, whose soule
was

was departed out of it, the Childe was of kinde vnto Nero: and in dede moued it a litle, but incontinently it fell downe starcke deade, as it was before.

But Peter by the name of Jesus made it to rise alone of it selfe. With the euent of whiche miracle Simon being netted, and chased, professed that he woulde in the sight of all the people of Rome flye from the Capitoll vnto the Auentine hill, if Peter woulde followe him: that dede shold manifestly declare whither of them two was best beloued of GOD. And no[n]e was Simon carried aloft in the ayre, when Peter on his knees suppliantly desired almighty GOD not to suffer the people who tourneth all thinges to the worst to bee deceived by false iuggling, neither lacked his prayers effecte, for Simon fell downe to the grounde in the middes of his foolishnesse, and brake one of his legges, shortly after dying therof at Aricia: whither hee had bee[n]e priuily conueied by his disciples after that soule foile. I finde also in Lactantius that in the reigne of Domitian, Apollonius the famous Magician was adored of many for a GOD, and an image set vp vnto him by the name of Hercules Alexicacos: Hercules the druer away of all euill. Thus haue ye heard the extreame foolishnesse of many heathen men in choosing of their GODS, but the madnesse of the Egyptians doth farre excēde them all: for they, sayes Herodotus in Euterpe, doe take all beastes bothe wilde, and tame, for Godes.

There are (saies Strabo in his seuententh booke) some vreasonable living creatures, which all the Egyptians doe universally woo[sh]ippe, as of the lande beastes, the neate, and the dogge: of byrdes, the hawke and the Ibis: of fishes the *Lepidotus*, and *Oxyrinchus*. And there be other which every city adoreth peculiarly, as y

D.ii.

Santes,

Lib. 5. cap. 3.
Apollonius adored for a God.

The madnesse of the Egyptians in choosing their false Gods.

Byshops Blossoms.

Saites and Thebans a shēpe, the Latopolitanes a fish in the River of Nilus called *Latus*, the Lycopolitanes a woulfe, the Hermopolitanes the *Cynocephalus*, the Babylonians besides Memphis the *Cepus*, whiche is a beast like unto a Satyre, but in all other partes meane betwēne a dogge and a beare: the Mendesians bothe the ramme, and the ewe goat. The Athribites y venimous mouse called *Mus Araneus*, Hercules his citie, with other the ilfaoured *Ichneumon* whiche killeth the crocodile, and destroyeth the aspes egges: the Arsinoites the cruell crocodile, the Leontines the Lyon. The Cle also is a generall God in Egypt, and all fishes with scales, and the byrde Phenix, and the Bergander, as affirmeth *Herodotus*: who also telleteth, that if any man kill any of these baggages willingly, he dieth the death for it: if against his will, hee is fined and punished at the discretion & will of the priests: but whosoeuer killeth an Ibis or an Hawke either with his will, or against it, must needes die for it. And to be deathe to kill a catte either by mishappe or of purpose, doth *Diodorus Siculus* shewe by an erample, which he himselfe sawe. The Romane imbassadours were at Alexandria to enter into societie and friendshippe with the Egyptians and their king to be called an alie & friend of the people of *Rome*, where it chaunced one of the Romane against his will to kil a catte. As soone as it was noised in the citie, the angric citizens assembling together in great troupes from all partes of the towne, assaulted the house wherin the imbassaders lay, & requested to haue him delivered unto them, that he might be executed: vtterly neglecting the greatnesse of the Romane name, and the memoire of the friendshippe lately made: and doubtlesse they would haue put him to death, if that the king and the officers, had not rather conuayed then delivered him out of the present perill. *Diodorus* also doth affirme, that these baggage Cordes are kept.

Diod. Sic. 2.

Ath. 7. cap. 17.
Hero. Entrep.

Lib. 2. cap. 4.

kept and nourished about the Temples by men of good reputation, who seide them with fine manchet, Alica, a kinde of furmament, & deintie dishes made with milke. Moreouer they do set euery day before them geese bothe boyled, and also rosted, and for those that eate rawe flesh they cause byrdes to be caught, finally they keape them with great care and charges. Furthermore they doe washe them with warme water, and very good and odiferous ointments. They also make for them sumptuous beddes, costly garnished, they mourne for their death, as muche as they were their childdren, and burie them more sumptuously then their abilitie can cleare.

After the death of *Alexander the great*, when that *Ptolomeus Lagi* held *Egypt*, an Dre being dead at *Memphis* for age, he that tooke vpon him the charge to keepe him, bestowed vpon his buriall a great masse of money the whiche had beene giuen for the charges of the funeralles, and also fiftie talentes that is 935. lent by *Ptolomey*. Also in our age which was in the time of *Ptolomeus Dionysius* the laste king, certaine that had the keeping of such beastly Goddes, bestolwed vpon their funeralles, no lesse then 100. talentes, that is, 18750. pound. In what house soever saies *Herodotus* cattes do dye by nature, al they that do dwell in them do shauie their eybrowes onely, but if that a dogge die, all their whole bodies, and heade are shauen. Dead cattes are carried by the people howling and beating their brestes, vnto the temples to be salted, and from thence into the citie *Bulastis* to be buried: but they lay dogs in sacred cophines in those temples where they happen to die, but dead shewle mise and hawkes they do carrie vnto the citie of *Buris*: all these baggages doe they by the reporte of *Diodorus Iwzapp* in fine shetes, and embauilme with the precious liquor of *Cedrus*, and odiferous ointments: but dead beares and wolves do they burie where they finde

D. iii. them.

Byshops Blossoms.

them. Moreover, *Iuuenal* in his *rv. Satyre*, doth charge them with farther follie, in that they make lăkes and onyons their Goddes: wherefore he frumping them sayes: O holie nations, that haue Goddes growing in their gardens. I haue bēene the longer in declaring the madnesse of the *Egyptians*, to make men vnderstande from whence the *Israelites* had their wondersfull prone-nesse vnto idolatrie, and worshipping of false Goddes. But as I sayd before, it is not so greatly to be marvelled at, if that heathen men, who accounted those to be Gods, whō they knēwe to be most renouned for vertue and valiancie, did when that when fortune fauored on them, forget them selues, and inuaded wrongfully the godhead: yet who wold bclēue that so absurd a thought coulde come into their myndes, to whome God had reuealed his trueth, and the knowledge of him selfe, if we did not reade the like of *Herodes Agrippa*, in the moste true recordes of the *Actes of the Apostles*. Whiche his storie is in these wordes, related moze at large by *Iosephus*, in the *xix. booke* of his *antiquities*. When *Herodes Agrippa*, did set forth at the citie of *Cesaria*, magnificent spectacles vnto the people in the honour of *Cesar*, vpon a day bowed for the life and safetie of the *Emperour*: to the which came also the worshipfull and honourable of the whole *Prouince*: the second day of the shewes, the king putting on a glittering robe, wrought with wonderfull workmanship of cleane siluer, about *Sunne* ri- sing came forth vnto the theatre. Nowe when that the *Sunne* at the first rising did shine vpon the siluer gar- ment, the glistering of the mettall did cast forth, with the reverberated beames, such a double and divine brightnesse, that the tenour of the sight, did dazell the eyes of them that behelde it, striking in them a veneration with honour. Incontinently was there hearde the flatterie of the common people, prating out wordes

The flatterie
of the people
vnto *Herodes*,
& of his dole-
full end.

which

which sounded to honour, but brought destruction.

He was saluted from all partes of the Theatre by the name of a God, and suppliantly prayed vnto to be mercifull and god vnto them; the people saying: vntill this time we haue ever feared thee as a man, but from henceforth we doe nowe confesse thee to surmount, and be aboue mans nature. But the king did not suppose nor blame their lewde exclamations, neither abhorred the vngodlinesse of unlawfull flatterie, vntill such time as a little while after he looking vp, sawe an ¹²⁴⁶ *Dyng* sitting vppon a rope that went crosse the Theatre ouer his head, and immediately withall, he felte him to be the minister of his destruction, whome he had knowne before to be his purveyor of god thinges, and so was he suddenly tormented with incredible paines about his heart, belly, and small guts, and looking backe vpon his friendes, sayde: behold ye, I that God of yours am presently tumbld downe from him: the power of God presently proving those wordes to be false, whiche you euern very nowe helstowed and helled on me. And I whome but very nowe, you called immortall, am out of hande at this instant, carried headlong to death: but I must abide and receine the sentence whiche God hath pronounced vpon me: for I haue liued, not in miserie, but in so great felicitie, that al men cal me a blessed man. When he had spoken these wordes, he being moare grieved vpon vpon the violence of the peine, was incontinently borne into the palace. But shortly after, when it was haued abroad, that he was vpon the point of death, a great multitude of al ages & sects came vnto the palace; who lying on the ground grovely clothed in hairecloth, after their countrie guise, made incessant supplications vnto God for the kings recoverie, all the kings palace ringing with their dolshetes and lamentatione: wheras in the meane time, the king lying in a chynber aboue, and

Byshops Blossoms.

and looking downe, and behelding them lying flatte en
their faces with lamentable waping, could not abystein
from teates him selfe: but being five dayes thus tor-
mented, incessantly with griping peines of his bellie, at
the lengthe brake in funder the tedious threat of loth-
some hse. Thus by this long narration of those, whose
prosperitie made them to forget their maker, yea, and
them selues too, that saying of Aughstines is verified:
that as all fruites, all graines, all woodes haue their
worme, and every one a divers worme the one from the
other: so the worme of riches, power, and prosperitie, is
pryde, which doth corrupt and quite consume them, as
all other wormes do the substances wherein they are
bred: never dying, vntill that they haue chaunged the
names: turning woodes to rottennesse, yron to rust and
drosse, power to pouertie: the unsearchable wisdome
of God so ordyning, that those thinges whiche it might
seeme, no soureigne force could be able to hult, shoulede
them selues engender in them selues, a thing to destroy
them selues; and be utterly consumed by an inward yl.
Yet Canute the mightie Monarche of this realme, Den-
marke, and Norwey, did so medicne his prosperitie with
true godlinesse, religiounnesse, and humilitie, that there
could no worme of pryde be bred in it. For he having
once gotten a leasure time, from the troublesome af-
faires of his realmes and subiectes, walked so to re-
freshe his spirites, dulled with the unquiet tediousnesse
of Princes toyle, along the sea side vpon the sandes, not
farre from Southampton: where he was called by one of
his souldiers, that serued vnto the eare, the king of
kings, and of all kings, far the most mightie, who large-
ly reigned ouer men, ouer the sea, ouer the earth. When
the king speaking never a wozde, erected his mynde to
contemplate the power of God: and that he might with
a manifek argumēt and demonstration, reprove the
vaine

A golden sen-
tence of Augu-
stine.

The humili-
tione of king
Canute Polyd

vaine and false flatterie of his souldiour : he did put off his cloke, and wrapping it round together like a bowle, and setting downe vpon it hard by the water, that then flied, spake thus : Wauue I comauand thee, that thou touch not my slete. He had not so soone spoken these wordes (those whiche attended on him woonderring to what ende hee did these thinges) when beholde the wauue in surging all to wette him.

Then he going backe saide : Wyjs call ye me a king who am not able to cohibite and staye this little wauue : certes no mortall man is woorthisie of so highe a name : there is one onely king the Father of our Loerde Jesus Christe, with whome he doth reigne : at whose i cke al thinges are gouerned and ruled, him let vs worshippe : him let vs call king : him of kinges, him of all peoples and nations to be the Lord, him of heauen, of the earthe, of the sea to be the ruler, let vs not onely confess, but also professe, and besides him none. After this going to Winchester, he did set with his owne handes the crowne whiche he ware on his head vpon the Image of Christe crucified, whiche stode in the Churche, and neuer ware crowne afterwarde.

The fourth Chapter.

Of the manisfolde miseries of man.



W^aster I haue rehearsed vnto you a ragged roll of them whose vnmersurable pride woulde not suffer them to be contented with the nexte place vnto God: but w^{oul}de needes sit with him, and many of them hauing by their savage and brutishe vsage and acts, iustly lost the name of men, did wickedly & wrong-
fully

C.

Byshops Blossoms.

fullie innade the Godhead : I thinke it will not be either amisse, or vnpleasant, to discourse , whither that they or any others suche soundlings of fortune, euer had any suche perfect felicitie, as might quite take from them all annoyance and defect, and make them wholly forgette that they were mortal men: and whyther that any man may in this life be truely accompted happie : But I wil plainlye proue that mans nature of it selfe is so farre from that blisse in this world, that no living creature is in any wise so wretched and fraught with miseries , as is he, and wil also make manifest vnto you by the particular examining of their liues, dowinges, chaunces, and endes, that no man whiche either would bee, or was accounted a God, called the great: or any other man which was notorious and renouned for this worldly felicitie, euer had fortune so addicted vnto him, that he liued long without some greate mischaunce, which might put him in remembraunce that he was a man, and subiect vnto manifolde miseries and gracious calamities.

And first to speake in general of man, who knoweth not , that where as all other living thinges be borne with some couering defence , and clothing , as shell, ryndes, hydes, prickles, bristles, hayre, fethers, quilles, scales, fleshes, or vail, ye and trees are defenced against both colde and heate with a bark, and some with two, onely man hathe nature thrown away on the bare ground all naked, for to waule and crie, and onely of al creatures to weepe : yea and to beginne his immeasurable labours with lamentations, but to laughe before he be fourtie daies olde is a monster , prognosticating and foreshowing how seldome he shal haue cause of mirth & howe ripe sorrowes wil be all his life long . After his doleful beginning of life, incotinently is he bound like a notorious malefactor both hand & fote, ye euerlymme of him : (which happeneth vnto no other living thing:) and he that shal reigne ouer al other creatures, lies crying

ing in his cradle as in a prison fast tyed, and begins his life with punishment, which he suffereth for no other fault, but because he is borne. Of the madnesse of them that of their beginniges do thinke them selues borne to pride, and to be Goddes. The first hope of strength, & function, and gyft of time, makes him to craule on all fourre. How long is it er he doth goe? howe long before he speaketh? howe long before his mouth be firme for meate? howe long doth his moulde pante: a signe and token of a singular weakenesse among the thinges that liue: all other living thinges do feele and knowe their owne nature, some vse swiftnesse of sorte, some wight winge, other their strength, other swimme, onely man knoweth nothing without teaching. He speaketh not, he goeth not, he eateth not, and to be shott he deth nothing of natures owne accorde and instruct, but weape & crye. Wherby that saying of Menander in Plutarche his consolation unto Apollonius is proued true: that no living thing doth sooner and more often rise and fall, then doeth man, and god cause why, for that he being of all other moste weake doth administer greatest and weightiest matters. To how many diseases is he subiect? how many medicines are inueted daily against them, which yet are overcome by new diseases, which do daily arise? and what disease almoste hath any thing y draweth breathe, wherunto man is not obnoctious? & howe many maladies hath he, w^{ch} no other living thing is troubled: the panting of the hart, bloud flowing out from the head by the nose, onely he weepeth, onely he goggleth with his eyes, onely he stammereth with his tong, he onely is borne w^{ch} the stome, onely in his scarrs wil no haire grow again, he neyseth oftener then any other thing that beares life: a token of greate distemperature of the b^raine. Nowe if we runne through all partes of his life, we shall finde and see no time voide of paine, loose of graefes, and free from tormentes of diseases. In the ages of men, saies

Arist. in pro-
ble.

Byshops Blossoms.

divine *Hippocrates*, happen such diseases: in infants and chylcken newly boorne, hotte viceres of the mouthe, bo-
mitinges, coughes, watchinges, swellinges, inflammati-
ons of the nauill, moistnesse of the eares: but when they
come to b^reede teeth, itching of the gummes, agues, con-
vulsions, laskes and worse, when they put forthe the
dogge teeth when they are warden elder, inflammations of
the partes betwene the mouthe and the gullet, falling
inward of the spondill in the nape of the necke, Asthma
or hasing, the stones, wormes both round, and a starides,
a kinde of wortes called acrochordones, satyrismes or
standing of the yarde by a sinal inflammation, strumes
or the Kinges euill, and other small tumors: when they
be elder and come vnto fourteene yeares, there happen
many of the diseases of the ages which went before, and
longer agues and bleeding at the nose. But vnto young
men spitting of bloud, consumptions of the lungs, sharp
feuers, the falling sicknesse, and other diseases, specially
those, whiche I haue spoken of before, but vnto them
whiche haue passed this age, befall Asthma, or hasinges,
pleurisies, inflammations of the lungs, lethargies, phren-
sies, burning agues, long laskes, skourings upward and
downeward, bloudy flures, lienteries, piles. But vnto
old men hard fetching of b^reach, rheumes with coughes,
stranguries, difficulties of making water, paines of the
toynkes, swimming of the head, apoplexies, cacheries, it-
ches ouer all the body, moistnesse of the bellie, eyes and
eares, dimnesse of sight, glaucedines or d^rinelle and con-
cretion of the christalline humour in the eyes, and ill hea-
ring. But although no age of mannes life is free from
diseases, yet perhappes some parte of the yeare is so
benigne that in it the body hauing rest from grefe may
refreshe and repaire his strength whiche was welnere
quite tyzed and killed with the maladies and paynes
whiche it suffered before. So (saies *Hippocrates*) all di-
seases

seales happen at all times, but yet some diseases are more bredd and worse at one time, then at another. In the springtime reigne madnesse, melancholy, the falling sicknesse, flures of bloud, squinseis, catarrhes, hoarsnes,oughes, leprosies, morphewes, impetigines, many blcerous pustules, small tumours, paines of the ioynts. In the Sommer some of those before rehearsed and aques, continuall, and burning, and very many tertian and quartan agues, vomitings, and laskes, ophthalmies, or inflamations of the eares, paines of the eares, erulcerations of the mouth, putrefactions of the general parts and sweatinges. But in Autumnne many of the summer diseases and feauers quartane & wandring agues, great spleenes, dropsies, consumptions of the lungs, stranguries, lienteries, and bloody flures, paines of the hippe, squinseyes, Asthma or hasinges, paines in the smal gutts, falling sicknesses, maddnesse, and melancholy. In the Winter pleurisies, inflamations of the lunges, lethargies, rheumes, catarrhes, hoarsnesse, oughes, paines of the brest, sides and loines, swimming of the head, and apoplexies. Not onely no part of mans age, nor of the yeare is frē from diseases, no nor yet any kinde of wea ther or state or tēperature of the ayre. If it raine much there come long agues, laskes, putrefactions, the falling euill, apoplexies, and squinseis. In great droughts, consumptions, ophthalmies, paines, of the ioynts, stranguries, and bloody flures. Much heate bringeth effemination of the fleshe, weakenesse of the sinewes, and braine, whereby the wittes & minde be as it were benummed, flures of bloud, swoonings, after whome folowe death. But colde causeth conuulsions, tetanes, or distentions, benumming, the killing of the natural heate, making of the fleshe blacke and blewe, quiueringes and shakings. Southerne windes dull the hearing, dimme the sight, make the head heauie, and men to be slouthfull & lither:

C.iii.

but

Hip. Aph. sect. 3.

Hip. Aphor. sect. 5.

Byshops Blossoms.

but a northerne constitution bringes coughs, horennesse, binding of the belly, and strangurie, quinering paine of the livers and brest. So that *Hippocrates* truly sayes: that all whole man from his nativitie is sicknesse. ¶ though they & infinite other bodily grieses and diseases wherewithall man is oppressed, were not sufficient to keepe this proud creature in his obedience, and to make him acknowledge his creator: he is no lesse but far more vexed with bodilesse perturbations of the mynde: unto whom he only at the least in most, & in the other is most subiect. Only sayes *Plinie* y diligent searcher of nature, who with *Hippocrates* haue sayd almost al that you haue heard of the miserie of man, to him is giuen mourning, to him ryot, & that innumerable wayes, & in every me- ber, to him only ambition, to him only covetousnesse, to him only unmeasurable desire of life, to him only super- stition, to him only care of burial, yea, and what shal be when he is not. To none is more brittle life, to none greater lust of all things, to none more confuse feare, to none sharper and extreme rage and madnesse,

The fift Chapter.

The immoderate mourning of man, and examples of them whiche haue dyed for sorrowe, conceiued for the decay of Gods glory, countries calamities, infortunitie of parents, children, brethren, wiues, maisters, and friends.



¶ these thinges not to be rather amplifed rhetorically, then spoken truly, may easily be proved, and first of mourning. All other li- uing things, because they are moued only by the senses, do apply them selues only unto those thinges whiche are present, little or nothing feeling thinges ab- sent: whereby it commesh to passe, that they be not ey- ther so much or so long grieved with the losse of theirs. But man onely by divine reason, whiche is giuen unto him by God, as the pricipallest and excellentest gift of nature: doth perceiue and feele things abient, past, and to come, whiche multiplyeth his miseries, and sorowes,

the

the unsearchable wisdome of God so ordeining, that nothing in this world should be in all partes blessed. And as man by nature is desirous and louing societie, and reposeth the greatest part of his felicitie, in the mutuall loue of parents, children, husbande, wife, kinssfolkes, friendes, countrie, yea, and most principally of God: so doubtlesse must we needes confesse, that it is unto him þ cause of great and many and sundry sorowes: and as sent unto *Marialis*, þ he whiche loueth not, feleth lesse joy and lesse griefe, the manifold mischaunces of death, dishonor, either by corrupt maners, or otherwise, grieves & diseases, bothe of body and mynde, of our kinssfolkes and friends, unto all whiche kinde of calamities, the world is too to muche subject, continually supplying unto vs abundant sorowes. And howe great the acerbite of this mourning is, besides the common examples, of whom daily exerience giues unto vs store: the lamentable habite of those which be in heauynesse, doth sufficiently bewray: their faces pale and leane, their eyes hollowe, their bodies nothing else but skin and bone, shewing the knitting together of every ioynt, their continual wea- chings, their abhorring of meate, after whiche ensueth death. And of voluntarie death willingly gon unto these cases, will I deuarce unto you examples. For pietie towardes God, we haue innumerable of holy martyrs, who suffered al terrible tormentes to aduaunce God his glory: and of *Hebe*, as soone as he heard that the Arke of God was taken, fell backward from his chaire, and brake his necke: of duetifull affection to their countrie out of *Justine*, *Cadmus* the king of *Athens*, and out of *Linte*. þ two Romane Decy, who willingly lost their liues for their countries welfare: & out of *Paulus Iouinus*, *Pompeiane* in our age, a noble man of *Frances*: who being stricken w^e extreme sorrow for þ lamentable losse by sicknesse of þ flourishing army of his countraine in *Naples*, vnder-

the

Byshops Blossoms.

the conduct of the *Lantrech*, and the dishonourable yealding of *Auersa*, as he stode musing on this so great a calamitie, and staring vp into heauen, fel downe starke deade : of pitifull pietie towards parents out of *Campofulgoſo*, the *Toletane*, who by importunate prayers and flowing teares, hardly at the length, obteined of the magistrate to be hanged in his fathers stade : of fatherly sorrowe out of *Appian*: *Blauus*, who hearing a false tale that his sonne was slaine by the souldiers of *Triumri*, of his owne accord went vnto them, and obteined of them to be killed as one proſcribed : and out of *Julius Capitolinus*, *Gordian* the Romane Emperour, who vnderſtanding that his sonne was slaine in battell, for intollerable grieſe hanged vp him ſelue, that night in his chamber : of brotherly loue out of *Plinic*, *Pub. Rutilius*, who being certiſed of his brothers repulſe in his ſuite for the Consulſhip, incontinently dyed : being before but grieved a little with an ague : and of the two *Capadiocian* brothers, that contended whether of them was the elder : for that *Augustus* had decreed, that the elder ſhoulde be put to death with his father *Adiatorix*: and when they had long after this manner ſtriven in deadly pietie, ſcarſe at the laſt *Dyterentus*, by the earnest interacie and prayers of his mother, who ſaw that he might be more eaſily founde and maintained by him, gaue place, & ſuffered his yonger brother to dye for him the elder. Of ſure affid heart vnto wife, *Marcus Plautinus*, who ſlue him vpon his dead wife : and *Sempronius Gracchus*, who did ſuffer him ſelue to be ſlaine wittingly in his fight, by killing of a male ſerpent, that he might deliuer his wife from deaſt, by letting the female to escape (for ſo the Soothſayers affirmed:) of ſeruent friendſhip *Pylades* and *Pithias*, who incessantly ſued to dye, to ſave his faithfull friendes *Orestes* and *Damon*, and *Philotinus* out of *Plinic*, that threwe him ſelue in to þ roge, or funerall

funerall fire of his patron, who had made him heire of all his whole goddes : of faithful seruice two bondmen in Dion, who did chaunge apparell with their proscribed maisters, that they by wished errorre might be slaine for them. Thus muche of mourning the next is riot, wherunto may aptly be annered to great lust of all thinges.

The sixte Chapter.

Of the great riot of man in apparel, and the excesse therein, of a Cardinals harlot of Poppea, of the souldiours of Antiochus, Sedetes, Caligula, Heliogabalus, Charles duke of Burgonic, the Marques of Astorga, Lollia Paulina, Agrippina of the Romanes, the Greekes, and the Alexandrines, of the greate prices of a pearle, and a precious stone whiche made his maister to be proscribed : Howe man doth alter the natural constitution and ornamente of his body, and of Poppea her bath, and of a Patriarche, and a Cardinal that made themselues to be pale.



¶ All other living thinges are contented with the clothing of nature, and the ornamente of it : onely man covreth his carcase with forreigne furniture, whiche were to be allowed in him, seeing nature hathe afforded him none, if he coulde be pleased with such things, as are able to defend him from colde and heate, and not to seeke the bottomes bothe of the seas, ye the Arabian and Indian, and al landes to garnishe their bodies withall: robbing the seas & fishes of purple, pearles, stones, and amber greace, and the hidden and secret treasures of the whole earth for golde, siluer, & precious stones, and the pore vermine of the farthest colde countries of the Noþthe, cruelly of their able garmentes : for Sables,

ff.

Lucer-

Byshops Blossoms.

Georg. Agri.
de animal. sub-
ter. & Paul. Io.
Rer. Mistic.
com.

A Cardinalles
harlot.

Poppea.

Antiochus
Sedetes his
souldiours.

Caligula and
Heleogabalus
Sucto.

Lamprid.

Charles Duke
of Burgonie.

Annales
Fland.

The Marques
of Astorga.

Lollia Pauli-
pa.

Lucernes, Hermimes, and such like costly surres, (paying for a face of Sables 1000 ducates) and wilde beasts of the Catt for muske & ciuet to make them smel sweet. They set pearles, saies *Plinie*, on their feete, & that not only vpon the vpper parts of their shooes, but also on the soles: ye in the memorie also of our fathers, a Cardinals harlot wore al the vpper parte of her shooes set cleane ouer with pearles, and precious stones: and long before her, *Poppea* wife to *Nero* would shooe suche horses as she liked or with golde, as her husband did all his mules wⁱ siluer: so that it is not greatly to be marueiled, that the souldiers of *Antiochus Sedetes*, king of *Syria* did peg their shooes with nails of golde. *Clemens Alexandrinus* seemeth to make it a common thing in *Greece* and *Asia*, or rather at *Alexandria*, where he liued, to set their shooes every where full of studs of golde, & to weare pantasies made wⁱ diuerse kinde of workmanshippe of golde, & precious stones, so that I do ceasse to wonder that *Caligula* vsed riding clokes couered ouer & ouer with precious stones, & *Heleogabalus* all his garments, ye and his shooes, glistening with gemmes. No, what say you that our Barbarians wil borde for brauerie those riotous Romanes, & gorgeoues Greckes: for *Charles the hautie*, y^e last Duke of *Burgonie*, whē he received *Frederike y Imperour* wore a cloke of cloth of golde set with diamonds, & carbuncles valued at an hundred thousand crownes. And in our dayes at the coronation of *Charles the fifth* at *Bologna*, a Spaniard, the Marques of *Astorga*, as *Ionius* reports, wore a riche gowne of cloth of golde wrought ouer and ouer with dolphines of pearles, and precious stones. *Plinie* telleteth that the stones, & pearles, that *Lollia Paulina* wife unto *Caligula* wore, & not at any solemine feast, but onely at a nuptiall night, vpon her head, her haire, her eares, her neck, her hands, and fingers, were worth quadringenties *sestertium*, which after *Budneys* account is

is tenne hundred thousand french crownes, and aboue thre hundred thousand pounde of our monie: neither were they the gifts of y p^rodigal Prince, but her graund fathers gods, gotten by the spoiles of the prouinces.

This was the ende of rapines & robberies, this was it, for the whiche *Marcus Lollius* infamed for the gyfts given vnto him by al the kings of the orient, and therfore falling into the displeasure of *Caius*, nephewe, and sonne adopted vnto *Augustus*, dranke poison, that his neece might be sene by candle light couered ouer with 10000 crownes. Against this excesse in pearles doeth *Plinie ex-*
clame, in his 9. booke, 35. chap. speaking thus: ye marry, it had been a small thing for the seas to be buried in our bellies, vntesse they were worne as well of men, as women, on their handes, their eares their feete, ye and the whole body. What hath the sea to do with the garments and clothing? what haue the waters and waues with the backe? but nature, you will say, doth not friendely deale with vs in casting vs forth into the worlde naked? Go to, let there be so great societie betwixne the bellie and the sea, but what with the backe? let it be a small matter vntesse that we that are feed with daungers, be also clothed with perilles, so through the whole body thinges gotten with the daunger of mannes life doe best like. Therfore pearles of all thinges haue the greatest price and praise. *Julius Cesar* bought a pearle for his swete hart *Seruilia*, which cost him *Sexages*, that is saxe-
A great price of a pearle.
uentene poundes, and tenne shillinges of our money.

Moreover it is certaine (saies *Plinie*) that *Nomius a sena-*
tour of Rome did weare in a ring a precions stome called
an Opalus which was valued at vicies *sestertium*, that
is an hundred thousande crownes, the whiche ringe
only of all his godes, he carried away with him, when
hee fledde, being proscribed for it by *Marcus Anto-*

Plinies exclama-
tion a-
gainst pearles.

A great price for a precious stone.

Byshops Blossoms.

The iewells vsed by the Romanes.

The Iewells worne by the Greekes.

The Iewells worne by the Asians.

The price of purple.

men, whose sauagenesse and riot was great, that would proscribe a senator for a stone: and *Nomus* his contumacie no lesse, that loued the cause of his proscriptio: seeing that also wilde beastes leaue behinde them those partes of their body being bitten off, for whom they know they are in danger. And in his 33. booke. 3. chap. he telleth how the men at *Rome* did weare ringes, or hoopes of golde about their armes, and the women that were wiues unto the horsemen of *Rome* about the smal of their legges, but the comoners wiues of siluer, and that the women did weare golde on their head, their eares, their necke, their armes, on all their fingers, ye and on their fete: and chaines hanging bandericke wise on bothe sides, w^t tablets of golde, set full of stones and pearles. *Aristophanes* also the *Athenian* in his comedie called *Thesmophoria* reckoneth vp al the ornamentes, and iewels that women did vse to weare in that prodigall citie, which were so many in number, that his b^treath failed him in the re-hearsing of them: which made him to maruell that they fainted not in the bearing of them. And *Clemens Alexandrinus* chargeth his countrmen the Cræks of *Asia*, with the decking of themselues with golde, pearles, and precious stones, and reckoning vp the Jewels that the women did weare, besides earinges, bracelettes, tabletes, ouches, ringes, chaines, and a number of suche riotous ornaments, the which being now out of vse, I know not what thinges the names signifie, he reciteth setters of golde, which were either chaines, or else hoopes of golde, suche as we shewed before out of *Plinie* were worne at *Rome*: and that they were worne by the Crækes in *Europe* hee proueth out of diuerte Poets. Also the Crækes and *Asians* were apparelled in purple: a pounde of the whiche w^toll being *Tyzian* double died, (as all good and vsuall in *Plinies* time by his owne testymonie were) was w^t the at *Rome*, and in *Asia*, and *Greece* where it was vsually worne of women, and the noble-

the noblemen, 1000. denaries, which is xxxi. l. v. s. of our money. So y^e their people may for cost, which maketh al things to be esteemed of foolish me, cōpare wth our cloth of gold, siluer, & tissue, which then were rare, or not at all to be worne at *Rome*, as *Seneca* cōplaines, y^e silke began to be worne by wome in his dayes. Pet *J* read in *Plinie*, that he saw *Agrippina*, wife vnto *Claudius Caesar*, weare a *Agrippina*, robe of wouen gold, wthout any other stusse intermixed wth it. The which robe yet I thinke was not so rich as *Clemens Alexandrinus* doth report wome did weare gowns in his countrie, being worth a thousand talents, whiche is of our money. 187500. at the least, for if he meaneth *Egyptian talents*, it amounteth to a great deale more: whereat I doe so muche the more maruell, bycause neyther at *Alexandria*, nor yet in those parts in his dayes, there were any *Quenes*, which might be able to heare the outragious charges of so great riot. But why stand I so long about the rehearsing of mans madde supplying of that profitable defect of nature, in clothing his body, seeing that he is no lesse troubled with coriecting, or rather corrupting of the naturall composition, and ornaments therof. Whereof come colouring of haires, depilatories, or making of haires to fall off, yea, and that which is most shameful, wearing of bought haires, painting of faces, whitings of tæth and handes, anoynsing, plastering, and slabbering against wrinckles, for the which cause *Poppea*, wife vnto *Nero*, v^esed to haue drisen with her, whether so ever she went, or traveled, ffe hundred mylche Asses, in whose mylke she bathed her unchaste body, and yet are they more to be discommended, that will make them selues y^e coloured with drinking of slabber sauce, and in the olde time with cumin, the which *Horace* toucheth in his epistles, and in the age of our fathers, *Daniel* the Metropolitane of *Moscouie*, is reported to haue v^esed to make his face looke pale with

Womens rich robes at Alexandria.

Man is not cōtēted with the natural habite or ornaments of his body.

Bysh ops Blossoms.

The patriarch
of Moscowie.

Elog doct vi-
ror.

Cardinal Egi-
dius.

the smooke of brimstone, that he might seeme to haue py-
ned him selfe away, & dryed vp his bloud with fasting,
studie, watching & praying: and *Egidius* a Cardinal, who
by *Iouius* his iudgement, deserved the highest honour of
a Christian Dradox in a holie pulpit, was supposed for
the causes before rehearsed, to drinke cumin, and vse
perfumes of wet chaffe.

¶ The seventh Chapter.

Of the vndeasonable riot of men in building, and namely, of the
auncient Romanes, of Nero, Caligula, Heliogabalus, Lucul-
lus, Clodius: of the rare riot in housholde stuffe of the Ro-
manes, Greekes, and Assians, and specially in their counterfeits
both painted and in metall, and yuorie, with the incredible
prices of diuers of them, in curiously wrought plate, hang-
ings, bedsteedes, chaires, stooles, tables with the excessiue pri-
ces of diuers of them, and of the great riot in furniture of hous-
hold of Antonius Bassus, Soprus, Heliogabalus, the liberts of
Clodius a Cardinal, and againe, the sparenesse therein of the
auncient Romanes, of Scipio Africanus and his brother, Aeli-
us Catus, and what siluer was found at the facke of Carthage,
and of the costly peece of Arras of Leo the Pope.



¶ It as this wayward creature man, is
not pleased with the proportion and
garnishing of nature in his body, and
the clothing therof, so neyther doth the
open ayre, the high hilles, the lowe ba-
leys, the pleasant open feldes, nor the
couerts of træs, and caues against al kindes of iniuries
of the angrie heauens, and ayre, content him, which doe
satisfie all other living thinges, but that he buildes him
sumptuous houses, not to defend him from colde, heate,
and stormes, the which is the vse of an house, but to ful-
fill his riotous and intemperate prounde heart, with wa-
sing his wealth. Our houses sayes sage *Seneca*, are so
wide and large that they be as it were cities. We haue
twice scene, writes *Plinie*, the whole citie inclosed and
compas-

The Romane
houses.

compassed about with the house of two Princes, *Caius* and *Nero*, and the latter, that nothing might be missing, *Nero* his of golde. It was so great, that these verses were set by house. against it in *Rome*.

Roma domus fiet Veios migrate Quirites,
Si non & Veios occupet ista domus.

Rome shall be made an house, Romanes
To Veios packe a pace,
If not, both Veios to possesse
We will this huge monstrous place.

Alluding vnto the historie, that the Romanes after they had taken *Veii*, stode doubtfull whether they shold for sake *Rome*, or no, & inhabite *Veios*. This house reached by *Suetonius* his report, from the *Palatium*, euен vnto the *Exquilia*, it had threē porticus or galleries, threē myles long, and a poole in it like vnto a great sea, inclosed round with beautifull buildings like vnto a citie. The whole house was al guilted ouer with golde, and set with pretious stones, and mother of pearle, the dining chambers were sealed with boordes of yuorie, the which *Plinie* doth Pli.33. cap. 10. witnesseth to be of mightie price, and a stiffe of all other most commended, so to make the images of the Gods: these boordes might be turned when it pleased, y floures & pretious oyntments might be powred down by pipes ouer all the whole chambers, vpon the heads of y guests. But the principall and highest dining chamber, was in forme round, & ran rounde continually day & night like vnto the heauens: in the roise wherof were the starres with the Sunne & Moone, expressed by pretious stones, y colours of them agreeing vnto the qualities of y stars. There were seates of golde, & yuorie: the walles were plated ouer with floures and birds of siluer, y which did cast

Byshops Blossoms.

cast forth continually the fragrancie of al kind offrext
odours. Of this house thus writeth *Tacitus* : He buil-
ded an house, in the whiche not the golde and pretious
stones should be such wonders, seeing that of late yeres
before, they had growne through ryot, to be vsuall and
common at *Rome* : as the corne fieldes, and the greate
pooles, and like vnto great forrests on the one side migh-
tie woods, and on the other open galleries, or walkes.
By the whiche wordes of *Tacitus*, is insinuated the sumptu-
uous building and garnishing of houses vulgarely vsed
in *Rome*. I reade also that *Lucius Lucullus* would in all
places y liked him, build wonderfull sumptuous palaces,
in places neare vnto the sea, repelling the sea, & on high
mountaines & hard stonic rocks, as on *Paulisppus*, a litle
from *Naples*, with excesse charges force the sea to run
into his fishe pooles : so that in all his buildings, he see-
med to striue against nature : wherefore *Pompey* vsed to
call him the gowned *Xerxes*, bycause that the Romanes
always wore gownes at home. *Caligula* vsed to set the
poore of his chamber with pearles, and *Helioagabulus*
screwed them with the dust and filings of golde. *Publius
Clodius*, one that never bare office in the citie, but Tri-
bune of the people, an office for a commoner, dwelt in a
house, for the whiche he payde. 147000. lesserties : and
every lessertian being worth of our money vij. xvj. s.
ij. d. the whole amounteth to aboue eleuen hundred
and five and fortie thousande, seven hundred and six
and thirtie poundes. Whereat sayes *Plinie*, I do no lesse
woder, then I do at the madnesse of the kings that built
the Pyramides and Laberynthes, but if the summe in
Plinie, be as *Budey* doth reade, centies, quadragies, octies,
it is but an hundred and fiftene thousand, six hundred
and five and twentie : or as *Hadrianus Iunius* will
haue it, centies, quadragies, septies, an hundred and four-
tene thousand, eight hundred and fourtie two poundes,
with

Lucullus his
buildings.

Clodius his
house.

with odde money. But as the least summe is ouer great to be bestowed vpon an house, so would his wonder induce mee to incline vnto the greatest, if that I did not stande in doubt, whither that suche kinde of phrase in numbering were vsed, among the *Romanes* or no : and namely seeing that he doth affirm that *Julius Cesar* gaue for the bare plat to builde the great tilt yarde in *Mille ducenties sestertium*. 937500. pound : and *Appian*, *Paulus* his *Wasilica* hall, cost 1500. talentes the whiche is two hundreth and fourre score and one thousand two hundreth and fiftie poundes. *He wilbe easily led to be* The stufie & garnishing of the Romane buildings. — *leene* suche a masse of monie to be giuen for an house, that reades howe all their buildinges were of fine marble, and alabaster, set with vnaccompitable charges out of *Thasus, Paros, India, Syria, Damascus, Cyprus, Egypt, Aethiopia, Arabia, Armenia and Africa*. *The whiche* howe costly it was may appeare by that we reade in *Valerius Maximus*, that ten pillars of marble being sett no farther but out of *Greece*, and not accounted afterward of any price, and they but twelve fote long, saies, *Plinie*, and but sixe in number, coste 10000. nummos, that is a thousand and fiftie hundreth frenche crownes. Adde thereunto the huge largenesse, the greate and sumptuous gardens, the excessive price of vaine trees, serving vnto no vse, but only for shadow, tenne of them being valued in the afore alledged place ent of *Valerius*, The great pri- at tricies that is, 23436. pound, the roses and walles of ces of trees. private mennes houses guilt, and garnished common- ly euery where with golde, pearle, precious stones, mo- ther of pearle, *Indian tortises*, and iuorie, & their baines of siluer, the floore vnder fote either of costly marble en- graven, or else of stone very faire and curiously pain- fed, whiche they called *Asarotica Pavimenta* : they had also their *Lithostrata*, whiche were made of small pieces of marble, and stone, of all kinde of colours, white, red, blewe,

Byshops Blossoms.

blewe, blacke, gréne, yelow. &c. verie finely cimered together, representing not only the figures of men, beasts, and træs, but also their very lively and true colours.

But of al the decking, and garnishings of their houses, most costly were their painted tables, and counterfetes of metalles, of whom they had great store. *Lucius Lu-cullus* bought a table whiche coste him two talents, whiche is of our monie thre hundreth & seuentie five pouuds.

Apelles gaue vnto *Protagenes* a painter for the tables that he had in his house readie painted at one time, fiftie talentes, which is 4875. pound. and he himselfe had of

Alexander the great for one table two hundreth talents of golde, the which were worth at the least two thousand of siluer, yet every one of siluer was worth of our monney an hundreth fourtye and seuen poundes tenne shillinges, vntesse perhappes *Plinie* ment the common talent of golde of *Athens*, which conteined but thre *Athenien* gildens, who weighing eight dramms a p̄ce, I can value at no leesse then sevene pounde ten shilling the talent and the whole summe of the monie received for the table 1500. pound.

Aristides painting a table of a battell betwene *Alexander*, and the *Persians*, couenant to haue for every man painted in the table whiche were 100. tenne of their pounds, euery of them beeing worth iii. l. ii. s. vi. d. of our monney, & so consequently for every man xxxi. l. v. s. of our monney, & for the whole table 325. l.

King *Attalus* bought also a table of the same mans painting, which cost him 100. talents that is eighteene thousand seuen hundreth and fiftie poundes. *Mnason* gaue vnto *Asclepiodorus* for the painting of twelue Gods 300. of their poundes a p̄ce, and vnto *Theomnestus* for euery *Heros* he painted 100. pound, euery one of theirs being as I tolde you before worth iii. l.

Pl. li. 35. ca. 1⁷. ii. s. vi. d. of our monie. *Hortensius* gaue vnto *Euphanor* for a table of the *Argonautes* 144. leſterties the whiche is eleuen hundreth foare and twentie poundes x. s. His

ſcholer

The great pri-
ces of painted
tables.

Pl. li. 35. ca. 1⁷

Pl. li. 35. ca. 1⁰

Pl. li. 35. ca. 1⁷

scholer *Antidotus* refused to sell a table vnto King *Astalus* for 60. talentes that is 5850. l. *Timoniachus* had of *Julius Caesar* for the pictures of *Ajax*, and *Medea*, 80. talents, which is 7700. l. So that painters being so wel paide for their paines, might very well go in their purple, and weare crownes of golde on their heades, & haue their staves writhed aboue with plates of golde, and their shoses tyed with pointes of golde, as *Atheneus* reporteth of *Parrhasius* the painter. But to re- Pli. li. 3. c. 12.
 turne vnto Images, *Lucullus* bargained with *Archelaus* to make the Image of *Felicite* in plastrer, and he to haue for it 60. talentes, that is 5850. l. *Praxitels* made *Venus* in marble whiche the *Guidians* bought, all whose debtes which were wonderfull greate, did king *Nicomedes* offer to pay, if they woulde let him haue the Image, and they refused it. Of what value then may we iustly conjecture were Images of iuorie, of copper, and specially *Corinthian* copper, whiche was a temperature of golde, siluer, and copper, of wonderfull price, yea and Images of golde, and siluer, seeing their workemen, *Polycletus*, *Phidias*, *Lysippus*, *Myron*, and other were no leſſe famous for their workes, then were the excellent pain-
 ters, and their stufſe did farre excede: and *Plinie* reporteth that many men were so in loue with counterfetes of *Corinthian* copper, that they had them carried with them whither soeuer they went. *Cicero* in his ſixt Oration againſt *Verres* ſaies a counterfeite of copper, and no great one was ordinarily ſold for 12000. ſexterties, y is aboue 900. l. *Polycletus* made *Diadumenus* a youth Pli. 34. c. 8. in copper, and had for it 100. talentes that is 18750. l. I
 reade that the *Colloſſus* of brasse that ſtode in the capitol, cost 150. talentes, y is 28135. l. and one also brought by *Lucius Lucullus* to *Rome* from *Appollonia* of the ſame priece: but one at *Rhodes* whiche coste 300. talentes, which is ſixe and fourtie thouſand 250. l. & in that citie

G. ii. were

Byshops Blossoms.

Were there an hundred Colossi, and of other Images of
mettal and iuorie thre thousand, and no fewer in *Athenes*, *Olympia* & *Delphos*. But lest that some man should
say that Colossi were never any garnishing for a house,
I reade in *Suetonius* that there stode before the entrye
into *Nero* his golden house, a *Colosse* of 130. fote highe,
with bignesse in every part and limme agreeable vnto
the height. Of the prices of statuies and images of gold
and siluer I read not: but of many made as one of *Ge-
riasis Leontinus* a rhetorickie teacher of golde sette vpp
at *Delphos*, and an other of *Mithridates* brought by *Lucul-
lus* to *Rome* in his triumph: and also in *Pompeis*, one of
king *Pharnaces* in siluer, and many were erected of that
mettal in the honour of *Augustus*, the whiche flatterie
at the length brought them, to be very common at *Rome*:
but as I saide I do remember none valued, but enely
two Dolphines brought by *C. Gracchus* at ffeue sesteries
that is xxiij. a pouhd. And corespondent vnto their sum-
ptuous houses was also their houshalde stufse. All the Ti-
tlenes of the kitchen had *Antiochus Sedetes* in his expe-
dition against the *Parthians*, and *Marcus Antonius*, of
siluer, whiche *Calenus* the Oratour complaineth in *Plu-
ne*, to be common in every mannes house at *Rome*: but
Antonius with *Bassus* in *Martal*; and *Heliogabalus*, in
Lampridius, and *Antonius Sopius* in *Phenie*, had their close
stoles of golde, and *Heliogabalus* his pispotts of precious
stones: in what stule then may we thinke their meat e
was serued, who abused golde and precious stones vnto
so filthie an office? As for close stoles and chamber pots
of siluer had every woman of any countenaunte at *Rome*,
ye and of golde to be no dainties at *Alexandria* and in
Asia, it may appeare by *Clemens Alexandrinus*. Before
the ciuil warres saies *Plune* betwene *Sylla* and *Marcus*
were there 500. chargers in *Rome* of an hundred pound
of siluer, but our age saies he, is stronger: soz in the reigne
of

Plin. 53. cap. 11

Lamprid. in
vit.

Plin. lib. 33.
cap. 11.

of *Claudius*, a bondeman of his called *Drusilanus* caused one to be made of 500. pound, & his felowes 800. of 58. L. This would *Aphricanus* the yonger haue wondered at, who left vnto his heire but xxxij. L. of siluer, and also whē he triumphed of *Carthage*, brought thence but 4476. pound, and that was all the siluer which *Carthage* had, which contended long time with *Rome* for the dominion of the whole wōrld, the whiche saies *Plinie*, wil not suffice a priuate mannes table in our daies. His Brother *Allobrogicus* was the firste *Romane* that had a thousand pound of siluer, and anone after *Linus Drusus*, the trou- blesome tribune of the cōmons, left 11000. L. for that an auncient senatour was noted by the Censor for having of fīue pounds of siluer, will be taken nowe for a tale and a lie: as also that the legates of the *Etolians* found *Emilius Catulus* serued in his Consulship in vessels of clay, and had no other plate all his life time, then one cuppe, the which his Father in lawe *Emilius* gaue him when he overcame *Perseus* King of *Macedonie*, who had wonderfull strore bothe of golden and siluer plate. We also finde this iest of the *Carthaginians*, that they say that in no countrie they lived moze friendly and familiarly together, then they did in *Rome*, for wheresoever they supped, or with whom, they were alwaies serued with one and the same plate. But after those homely dayes, *L. Crassus* gaue for two cuppes made by *Mentor*, the famous goidesmithe, without plate of whose woodmans shippe there were fewe tables at *Rome* serued (saies *Iunenal.*) 781. he had also other plate that cost him fourtie fīue pounds, a pound. *Plinie* also reporteth that *Pitheas* Lib. 33. cap. 12. ingraued vpon a cuppe *Vlysses*, and *Diomedes*, bea- ling the *Palladium* evry ounce whereof was pricēd and solde at tente shillerties, that is lxxviii. pound two shil- lings & vi. d. Unto this chargeable plate were y *Greekes* *C.ii.* and

Byshops Blossoms.

and the *Asians* maruellously given, in so much that *Ciceron* doth affirme against *Verres*, þ there was no man in *Sicilie* of any welth to speake of, þ had not at the least, if he had no plate else, a great chalice or cup, w the Images of the Gods, & a bole which þ women shuld use in sacrifice, with a payre of censers, & al those parcels made by some of those famous ancient Goldsmiths, & artificers w singular cuning. *Plinie* also reporteth, þ a widowe at *Rome*, & she to not very rich, did giue for a dishe made of *Chrystal*, fashioned like vnto a trey, 15000. sesterties, þ is 11718. l. & of a cup of *Myrrhe*, which wold hold but 3. sesterties, þ is, a pottle & halfe a pinte, yet was solde for 1000. sesterties, that is, 625. l. But *Titus Petronius*, that he might disherite *Nero* his table, brake at his death a cup of *Myrrha*, which had cost him 300. sesterties, the which is 2343. l. 15. s. But *Nero*, as it became a prince, exceeded all men, by getting a cup which cost him tricies, 32437. l. ten shillings.

Pli. lib. 37. ca. 1. *Wherewer* the use of glasse (sayes *Plinie*) to drinke in, hath driven away the use both of golde and siluer, and growne into such estimation, þ two smal drinking glasse were solde for 6000. sesterties, the which is almost fortie seuen pound. *Pea*, *ryot* (sayes he) is nowe come to this passe, that vessels and dishes of potters worke, are esteemed more in value then platters of *Myrrha*. For *Vitellius* caused one to be made which cost him 200. sesterties, þ is, 1500. l. But *Budey* doth otherwise interpret this place, taking the dish for the meate cōteinēd therin, the which he valueth at *decies sestertium* (for so he readeth) that is, 7812. l. 10. s. to the which interpretation I wold not assent, seeing þ *Plinie* in that chapter intreath only of vessels of potters workmanship, & the prises of them: but that in the next sentence before he saies: for when we told you before, intreating of the nature of byzdes, that one dishe of *Esopus* the plaier did cost 600. sesterties.

sesterties, I doubt not but the readers would be angrie. But in dæde *Vitellius* &c. The whiche doeth make mee incline vnto Budeis learned loze, that he made a platter of clay so great, (for the which purpose he caused a new fornace to be built abroade in the fieldes) as conteined so muche daintie viandes, as amounted to that summe. But to returne vnto þ rest of our fine furniture of householde, I reade that the florishing Frier Cardinal, of whō I speake before, had the tēkes of his bedds made of silke, & cloth of golde, and *Heliogabalus* his beddes stufed with the soft haire of hares, & the downe that grewe vnder þ wings of partriches. The beddestedles to be couered

*Bap. Fulg. li. 9
cap. 1.*

*Lamprid. in
vit.*

and plated ouer with siluer and golde and garnished with mother of pearle, and Indian torteises bought at vntreasonable pricess, ye & with precious stones was common at *Rome*, *Metellus Scipio*, sayes *Plinie*, accompted, it among the capitall faultes, that the hangings of one dining chamber of Babylonian woork were solde for 800000. sesterties, the whiche is aboue 6000. l. when as now of late yeares *Nero* bought them whiche cost him quadringenties, which is aboue 300000. l. so that those hangings whiche *Verres* tooke from *Heius* were not of the best sort, although *Cicero* saies they were notorious throughout all *Sicyl*, seeing that they were valued but at 20000. sesterties, that is 150. l. or else if it were of the best kinde of *Attalica*, then were the *Attalica* nothing comparable vnto the *Babilonica*, the whiche I maruel at the *Attalica* being interwouen with golde, & þ other but of divers colours. But to make þ excessive pricess of hangings more crediblie vnto them þ do measure al things passed in auncient time by the vniust rule of their own age: *Leo* the tenth bishop of *Rome*, since the memorie of man, had þ historie of þ Apostles wrought in *Arras* to set ouer the altar of *S. Sixtus* chappel, þ cost him 50 000. ducats. The *Romans* had also their chaires & stols of iuory,

*Martial. in
Epigr.*

*Paul. Iou. in
vita Leonis.*

and

Byshops Blossoms.

Lamp. in vita.

Plin. lib. 17.

and siluer very curningly ingrauen and guylt, and these
chariots also like garnished, the which thing *Alexander
Seuerus*, a heartie hater of all riot, in so muche, that he
would not possesse him selfe aboue two hundreth pound
of plate, and thought that neyther gold nor siluer decent
to be worne by men, suffered them to be vsed for the ho-
nour of the citie. Neither was the madnesse of the Ro-
manes lesse in their costly tables, with whome the wo-
men did vs to stop the mens mouthes, when that they
would cast them in the teeth with their pearles. In that
pouertie (sayes *Plinie*) of *Tulles* time, and that which is
more to be maruelled at, in that age, tables of *Cedrus*,
(which wood doth only growe on the mountaine *Atlas*
in *Africa*) were sold for tenne sesterties a peice, that is
lxxvij. l. ij. s. vi. d. With them are remembred the ta-
bles of *Afinius Pollio*, solde for eleven sesterties, that is
lxvij. l. viij. s. iij. d. and two by king *Inba*, the one for fif-
teene, that is Crvij. l. iii. s. and the other for little lesse.
But perhaps some man will take them to be tables of
great length, or compasse. So sayes *Plinie*, the largest
that ever was seene yet vntill this day, was one belong-
ing vnto *Ptolomey*, king of *Mauritania*, ioyned together
of two bordes semicircles, fourre foote and a halfe ouer,
and thre ynches thicke, and greater therein is the won-
der of the workmanship, that the ioyning of it together
can by no meanes be espred & found, then of one by na-
ture whole of one peice, which tooke his name of *Nem-
ius*, libert vnto *Tyberius Caesar*, lacking but thre quarters
of an inch of fourre foote ouer, and so much of halfe a foote
in thicknesse. In this place me thinkes (sayes he) we
must not omit that *Tyberius Caesar* had a table two in-
ches and a quarter above fourre foote, couered ouer with
mother of pearl, and siluer, whereas his libert had one
farre richer of a bounche of a tree, that is a fault of the
root. And yet in it was this most praised, that it grewe

all

all vnder the grounde, the which is a moze rare thing, then boughes aboue the grounde, or on the stocke or boughes: and that which is bought at so great a price, is properly the fault or imperfection of a tree.

The eight Chapter.

Of the great ryot of the Romanes in their feasting, with the great prices of their acates, of the intemperance therein, of Timocreon, Crispinus, Vitellius, Nero, Caligula, Heliogabalus, Lucius Verus, two Antioches, Marcus Antonius, and Cleopatra, Aesopus the player, and his sonne Clodius, Lucius Lucullus, Galeazo, a Venetian, two Cardinalles, and Muleasies: and againe, the auncient frugalitie in dyet of the olde Romanes, and of Angustus, and Alexander Seurus, and also the daily proportion of dyet for houshalde of the king of Persia, and Alexander the great. The great charges of pretious oyntments, and the ryotous vse of the: and howe Plotius and Muleasies were betrayed vnto their enimies by their sweete odours. The manifold sorts of wines, and alterings of water found out by ryot, and the rare deuises to make men haue an appetite to eate and drinke superfluously. The great incommodities of excesse in dyet, the great death in Wittenberge with drinking of wine, and at Alexanders game of drinking: the wonderfull grosnesse of Nicomachus, Ptolomey, Alexander, Dionysius, and Sanctius, of the rare vertue of an hearbe to make one leane. Of the nature of the beast Rosomacha, and of certayne straunge sheepe and swine.

But vpon these costly tables were more chargeable viands set. This rauening Harpie, this bottomielesse gulfe, this insatiable sinke the belly, did exercise the Romane painesfull idlenesse, with the care of fetching of fishes, the Cozacine out of Egypt, the Salpa from Elensis, the Salmon out of Aquitaine, the Murene from Tartessus in Hispanie, the Perlamis from Calcedon, the Haddocke and the Whiting from Pissumutus in Phrygia, Oysters from the sozelande about Sandwiche in Englande, Cockels from

Ap. Gelli, Pli.
and Macro.

Byshops Blossoms.

Chius, the Velops from Rhodes, and all these to be eaten fresh, and of flesh the Pecocke from Samos, the Attagen or Francoline from Phrygia, the Crane from Melos, the Kid from Ambracia, the walnut from Thassus, the acorne from Iberia, although that almost all these things were also bred at home. The unreasonable prices of fishes at Rome in their flourishing state, may be proued by that Cato the elder was commonly wont to say, that it could not be that the citie could thrive, where that a fishe was sold for more money then an ore. Asinus Celer gaue for a Mugal, a fishe which sildome sayes Plinie, excedes the weight of two pounds (but Macrobius affirmes, that in his dayes many farre greater were founde, and Bellonius holdes it to be a Mullet) 8000 numū: which is aboue 60. l. A Pullus (the which I do take to be a barbill, and the frenchmen do call a bearded Ronget) weyng fourtēn pounds and an halfe, being comaunded by Tyberius Caesar to be sold, did Timocreon a Rhodian buy for five sesterties, that is, aboue 40. l. Crispinus in Iuuenal giveth for a barbill sixtēn sesterties, that is, 42. l. 10. s. and their fine flesh to be very deare, may appeare by the testimonies of Marcus Varro, a noble man of Rome, of great authoritie, and one accounted in that learned age of Rome, the best learned of the Romanes, the whiche mollified the heart of that merciless tyrant otherwise, who wold not spare his mothers deare brother, that he gaue him vnruested his pardon, being wickedly proscribed by his colleges. For he wroteth, that yong pigeons if they were faire, of a god colour, sound, and of a god kind, were comonly sold at Rome for 200. sesterties, that is, 23. s. 4. d. yea, & if they were excellent, for 1000. numū, that is 7. l. 16. s. 4. d. And of late, sayes he, when a merchant cheapned a paire of pigeons of Lucius Appius, an horsman or gentleman of Rome, and he held them at. 1000. numū: no quoth the merchant, I will give you for them then

Prices of fishes.

De re rust.

Li. de re rust.

then 400. denaries, which is. 12. l. 10. s. Peacockes also were sold for 50. denaries, that is. 3. s. 3. d. and their eggs for five denaries, that is, 3. s. 1. d. ob. and Thrushes sayes *Plinie*, were comonly sold for 1. s. 9. d. ob. a piece. So that it is no maruell that *Varro* doth affirme, that *Ausidius Lurcho*, who was the first that kept & franked peacockes, did make yearely of the poultrie and soule that he kept about his house. 6000. nummum, that is, 476. l. 9. s. and beleneed *Albarius*, who sayd, that if he had built his manoir neare vnto the sea, where he might haue had the commoditie of fishe, he would haue made of it yearely, 20000. nummum, that is, 1532. l. 10. s. where now it yel-
 deth him for poultarie and venerie, not aboue 2000. that is, 151. l. 5. s. A kind sayes *Plinie*, of rathripe peaches called *Duracina*, were sold at the first comming of them to *Rome*, for soure sesterties, that is, 7. d. ob. a piece, but af-
 ter when they were passing wel liked, for 30. that is, 4. s. 8. d. ob. the which sayes he, is straunge, because they will not last aboue two dayes after they be gathered, & ther-
 fore force the owner to sel them. If that fruite were so deare, then may one the more safely beleue that which he sayes in another place, that a frēe neare vnto the ci-
 tie was hired out by the yere, for 2000. sesterties, which is, 15. l. 12. s. 6. d. By these excessive prices of frēh acates, be conjectured the sumptuousnesse & intollerable char-
 ges of the supper whiche was made vnto *Vitellius* the Emperour, by his brother: at y which there were, 2000 of y most deintiest fishes, & 7000. birds. But this supper did he him selfe passe, sayes *Suetonius*, by the dedicating of a dishe or platter, the whiche for his vnmeasurable greatnessse he called *Minervia* her shild, wherin he mingled together the livers of fishes called *Scari*, to whome sayes *Plinie*, the principalitie is giuen, the braines of pheasants, and peacockes, the tonges of the birdes *Pheno-
 captori*, the which to be of the most excellent tast, *Apicius*,

Lib. 15. ca. 12.

Lib. 17. cap. 1.
 The ryot of
 Vitellius and
 his brother.
 Sucto.

Pli. lib. 10.

By shops Blossoms.

of all vnrhistes the deepest gulfe had taught him, the lactic of the fishes called *Murena*, set from the Carpathian sea, were the Rhodes, and from the straites of Marroke by Galleyes. This is the dishe whereof I speake before, when I intreated of the riot in furniture of house hold, valyng it at seven thousand viij. C. xij. L. x. s.

He would bidde himselfe to banqueting and feasts vnto diners of his compaines in one day, and the prouision of the feast cost none of them lesse then thre thosand L. *Cornelius Tacitus* doth affirme, that he riotously spent in banquets in the eight monethes that he reigned, no nies millies sestertium, whiche, is aboue threescore and seuen hundred and fiftie thousande poundes. And his god Lord *Nero* spent at one banquet, on banqueting dishes made with honie, as ours are now of suger, whereof it was called the honied supper, quadragies, aboue thirtie thousand poundes. His manner was often times to continue his feasting from none to midnight.

And suche an other was *Caius Caligula*, who (saies *Seneca*) did excede in gluttonous charges the wittes and inuentiones of all vnrhistes, devising newe baines, & most monstrovous kindes of meates, and suppers: in so muche that he would be washed bothe with colde and hot ointments, and would suppe vp moste pretious pearles, being dissolued with vinegre, he would at feasts set on the table bread, & meates of golde, often saying, a man must be a pinchpeny or else a *Casar*. He spent saies *Seneca* at one supper, centies sestertium, that is lxxviij. thousand 125, pound. And although he was herein holpen with the wittes of all vnrhistes, yet could he scarce finde how to cast away vpon one supper the tributes of thre provinces. But *Heliogabalu* would haue been ashamed that any man should haue passed him in shameful things: for he besides the inuention of a great number of chargeable dishes, would alwayes eate fishe, & nothing else, whē he

The riot of
Caligula.

Consol and
Albinam.

The riot of
Heliogabalu
Lamprid. in
vit.

he was in the midland countries farre from the sea, and neere unto the sea coast no fishe, but all fleshe: ye and straunge birdes, as Phenopteri, and such like set out offarre countries. At one supper was he serued with 600. heades of ostriches, for their braines, ye & he promised his pot companions to serue them at the table with a Phenix, or else to give them a thousand poundes of golde for him. When he was very farre from the sea, would he feede, ye the peasants of the countrie with the most daintie lackets of the fishes, *Lipi*, and *Murenes*. And looke how many dishes of meat were serued unto his table, so many would he also wassfully throwe out at the windows, and apples with floures, and precious stones among them. He never bestowed lesse vpon a supper then centum sestertia, whiche is aboue 780. L. & very often times 3000. sestertia, of our monie moze then 22500. L. But of all his madde feastes two are molle famous, or more truly infamous: at the one were two and twentie courses, furnished with wonderfull dainties, and betwene every course he and all his guestes washed, and vsed women. The other he celebrazed after this maner: he would that at all his frendes their houses a sumptuous feast shoulde be prepared with the selfe same dishes of meate, that he him selfe shoulde be serued, & although the one dwelt in *Palatio*, an other in mounte *Celms*, and other on mount *Capitolinus*, and some beyond *Tyber*: finally some in one place, and some in another, yet must they eate their dishes in order, and not one man bee in a course before another, and menne were sent from one unto an other to bring newes in what course they were: so that one meale was scarce ended in a whole day, they washing and vsing women betwene euery course. I finde it also recorded in authours of credite, that *Lucius Lucullus* becomming verie riotous after his triumph of *Mithridates*, ordeined newes for *Sea* Plut. in vita. Lucullas.

V.iiij.

fishes,

Byshops Blossoms.

fish, and also great pooles for fresh, and houses to franke all kindes of soules and venerie, & also appointed a rate of expences for every one of his dining chambers: of whome one called *Apollo* hadde his proportion, 50000. nūnum, that is iij. C. x. l. xij. s. vi. d. but *Plutarch* affirms it to be fīue myriades of drachmes, which is, 1562. l. ten shillings, the which did fīue times exēde the ordinarie rate of *Alexander* the great in his great glorie: who hauing at meales with him vsually lx. or lxx. of his familiars, spent 100. mines a day, that is 312. poundes, tenne shillings. But the king of *Persia* daily fæding fīete thousand, spent at a supper 400. talentes, whiche is threescore and fīete thousand poundes. But least that any man shold think that this exēsse in diet was common at *Rome*, we reade it recorded besides the lawe made by *Licinius Crassus* in the time of *Lucullus*, for the charges of diet, whereby they were forbiddon to spend vpon the Calendes, Nones, and faire daies aboue 30. asces, which is xii. d. ob., vpon their diet: but on other dayes there shold not be serued to the table more then thre poundes of drye fleshe, and a pounde of salte meate, and whatsoeuer grewe on the vine, tree, or earth, that

The rate of
Darius & Alex-
ander in diet.
Athen. lib. 4.
cap. 6.

The frugality
of the auncient
Romanes.

The slender
diet of Augus-
tus and other
Emperours.

Augustus, who (saies *Suetonius*) was a liberall house keepter, had ordinarily but thre dishes serued to his table, & when he had most but sixe. But when he was alone hee was contented with housholde bread, smal fishes, curds, and grēne fygges. And also the daily proportion of *Alexander Seuerus* his bōrde in those riotous daies, was for the whole day thirtie sextaries of wine, that is fīue galons, one potle, and a pint, and of fine manchet thirty pound, of housholde bread for his retinue fītie, of divers kindes of fleshes thirtie pounds: he had also hennes, and eggis, and vpon a holy day a gōse, & on principall feasts a feasaunt, and sometimes two, ye and two cockes, and every day a hare, and often venison, whereof he woulde

al-

alwaies send part vnto his familiars: that I may omit the sparing of Pertinar, who would haue halfe lettices to be set vp to serue him againe: and his successor Julian, who would make thre meales of a hare, or a pigge, and often suppe with out fishe or fleshe. But vnto these two lasciuious banquets of *Heliogabalus*, will I adioine two other famous feasts, not onely for the number of daintie dishes, but also for the magnificent gistes that were giuen therat vnto the guestes. *Capitolinus* writeth, that *Lucius Verus* copartener in the Empire vnto *Antonius Comodus*, made a feast, whereat were first seene in *Rome* twelue persons, for they in the auncient worlde never vsed to haue aboue nine, according to that saying of *Varro* in *Aulus Gellius*, that a feast must beginne at the number of the graces, and ende with the muses, that is to wit neither be fewer then thre, nor aboue nine. And *Capitolinus* saith, that it was a common proverbe in every mans mouthe, *Septem conuinium, nonem vero conuictum*. But to returne vnto *Lucius*, he gaue vnto every one of the guestes the beautiful boy that waited on his cuppe, and also the caruer, and all the dishes that were serued in, and vnto every one of them of all those byrds, beastes, and fishes that were serued at the table one aliue: and also at every change of drinke, and as often as they dranke, cuppes of myrrha, and christal of *Alexandria*, ye and of siluer, golde, and pretious stone. They had also giuen garlandes with many pendentes of golde hanging downe like vnto ashen keyes, & floures, straunge for the time of the yeare. Boxes also of golde, like vnto Alabaster boxes, full of precious vintments, were also bestowed on them with charriottes, whose ioyntes were of siluer, and their moyleliters, that in the they might returne from the feast. The charges wherof is saide to be valued at seragies, that is ffeue and fourtie thousand pounds: but when *Antonius Comodus* heard of this

In vita Vari.
The riot of
Lucius Co-
modus.

Byshops Blossoms.

this riotous banquet, he bewailed the publike state of the Romane Empire.

Lib. 5. cap. 9.

Lib. 4. cap. 7.

The riot of Cleopatra.

And of such like feastes where also lyne birdes and beastes were givuen vnto the guestes, & also crownes of golde, and siluer, and the Camelles, whiche they did drinke, did after their maner mount on, doeth *Athene* us reporte to bee made by two *Amioches* kinges of *Syria*: who also telleth that when *Cleopatra* Queen of *Egypt* came into *Cilicia* to receive *Marcus Antonius*, she prepared for him a roial feast, al the furniture wher of was of golde, magnificently adorneed with precious stones, and wrought with excellent wozkemanship: and also the walles were hanged with purple and golde.

And when she had in this sorte furnished and garnished twelve dining chambers, she invited *Antonius*, and other whome it pleased her. But when that *Antonius* wondered at the magnificence of the sight, she smiling, said: that she did give it him all, and desired him with his familiars, and capteines to suppe with her the next day: where the furniture was so passing gorgeous, and rich, that the first seemed verie palterie: and this also she gaue vnto *Antonius*. But the rich and braue bed wher at every capteine sate, and the cuppes they dranke in, with the sumptuous stoles and seats, she gaue vnto the capteines, & willed them to take them away with them. And when they departed she gaue vnto every man that was in dignitie, a riche licter, and the men that bare it, and to the rest godly horses with their braue and riche ornaments. And of such a magnificent feast telleth *Joinus* in the life of *Galeazo* the vicount of *Milan*, who at the marriage of his daughter vnto *Lionel* sonne vnto *Edward* the third, King of this noble Realme, commanded that after every course, the whiche were aboue thirtie, so many gyftes of unwonked magnificence should followe, as there were dishes in the course: all whiche things

The magni-
ficent feast of
Galeazo.

thinges *John Galeazo* his sonne, who was Prince of the chosen young gentlemen that waited, bringing vnto the table presented vnto Leonell. There were at one course threescore and tenne godly great horses, couered with saddles of veluet and siluer, but at an other siluer plate, hiersfalcons, houndes, greyhounds, armour for horses, sumptuous shirts of maile, glittering complete harnesses of strong steele, head pieces adorneed with mightie highe and rich crestes, garmentes wrought with pearles, harnesse girdles: last of all, rare precious stones set in iewels, and a mightie masse of clothe of golde and purple. But suche was the furniture of the feast, that the meate whiche was taken from the table, woulde abundantly suffice tenne thousand men. Of suche a sumptuous sup-
 per also doe *Sabelicus* and *Egnatius* mention made of late
 yeares by a gentleman Venetian vnto an hundred the
 gentlemen of the same citie: whiche supper continued
 vntil day, or after *Egnatius*, seuen houres, and for the va-
 rietie of dainties, number of courses, and of dishes in e-
 very course, and the diversitie of melodye before eve-
 ry course, deserued to be numbered among the most ri-
 otous feastes of the *Sybarites*, ye & of the *Romane Empe-
 rours*. Of a very riotous banquet read we also in the
 secrete of nature, made by a Cardinal in Province,
 whiche puttes me in minde of the carnall Cardinall spo-
 ken off by *Iouius* in his booke of fishes, who vsed to glorie
 that he had buried in his bellie 20000. ducats, whiche
 might moze honourably haue beene bestowed vpon so
 many pore folkes. But my before mentioned Frier Pe-
 ter, passed him, for he within two yeres spent saies *Vola-
 serane*, in riotous banquets and trifles, 30000. ducats.
 But to returne againe vnto *Heliogabalus*, he was not
 contented so sumptuously to feast himself, & his friends,
 but that he woulde comauand great stoe of the renow-
 ned grapes of *Apamea* in *Syria* to be wastefully thrown

The riot of
a Venetian.

The riot of a
Cardinal.

Rap. vol. com.
Vrb. lib. 33.

Byshops Blossoms.

into the maungers vnto his horse, and would seede his dogges with the farsed liuers of geese, (a dishe of greate price among the riotous *Romanes*,) and Lyons and Lamberdes with Pheasants, and Parrates, the lounges of whome, and of all other sweete singing byrdes would he greedily eate: not I thinke to knowe whither that they woulde delite the palate as muche as they did the eare, but because of their greate price: whiche he loued of all meates to be tolde him to be farre greater then it was in very daede, that it might make him, as he vsed to say, to haue the moxe eager appetite vnto it. But in this kinde of riot the dishe of *Aesopus* the tragedie player, is moste famous, or rather infamous: whiche was valued at 600. sestertia 4500. l: wherein he had put birdes of great price either for singing, or else for imitation of mannes speche, being induced therevnto by no other sweetenesse, but that he might in them eate the imitation of man, no not once reverencing those rich and great gaines of his, and gotten by the voice. Now me thinkes in this place is it woorthie of the noting that *Plinius* witteth, that y inhabitaunts of *Delos* first began to cramme hens. I find it forbiddene at *Rome* by the law of *C. Fannius* 40. yeares before the third *Punical Warres*, to haue any soule set on the table, except one henne, & she shoulde not be franked: which clause being taken from thence, walke through all the lawes of charges of feasts which were made afterwarde in *Rome*: but there was a starting hole sound oute to franke capons, whiche the lawe spake not off, and to put milke vnto their meate, and so are they liked as farre the moxe pleasant to the palate.

The first that ordeined coupes to shute vp all kindes of birdes, was *M. Lelius Strabo*, one of the order of the *Equites* at *Brundusium*, from him we began to restraine in prison those living thinges, to whome nature had as-

The riot of
Aesopus.

Pli. li. 10. ca. 51.

Who first
franked hens

assigned the aire.

But this crammimg of birdes is no newes vnto vs, but to haue mightie stewes, or armes of the sea inclosed to keepe sea fishe in, is rare. *Sergius Crata* first invented in the creeke *Baie* stewes for oysters, in the age of *L. Crassus* the *Oratour*, before the social wars, not for his throte but for covetousnes, reaping great revenues by this invention: in the same age *Licinius Murena* inuented stewes for other fishes: whose example the nobilitie folowed. *Philip*, & *Hortensius*, *Lucullus* also cutting out a hill with greater charges, then he had built his goodly house, did let in the sea, and made a ponde, the fishes wherof were solde after his deathe for quadringenta that is 3000. P. The firste that inuented a stew onely for *Murenes*, was *C. Hirius*, who at the triumphal suppers of *Cesar* the dictator, lent him by weight sixe thousand *Murenes*: for he woulde take for them neither money, nor yet any other reward. This mannes manour house being a veris pelting little thing, did his fish pondes sell for quadragies 30000. poundes. *Fulvius Hirpinus* made stewes of cockles a little before the civil warres betweene *Pompey* and *Cesar*, severing also the kindes of them: that the white whiche be bredde in the territorie of *Reate*, might be by themselues, the *Illyrian*, who be the greatest, by them selues, and so the *African*, who are most fruitleful, and the *Solitane* who are moste noble.

Hee also inuented a satting of them with *Sapa* and *Far*, and other thinges, that also franked cockles might glutte the gourmandise of the delicate. But yet there is some affinitie betweene Fishe and Fleshe, and the palate, for they haue some taste, but pearlles and precious stones haue neither good nor ill smacke, and therefore no alliance with the gullet, nor coulde bring any pleasure vnto it, vniuersle that their greate

Plin. 9. 54.

Pondes of salt
water.

Of those that
deuoured pe-
tles and preci-
ous stones.

Byshops Blossoms.

Cleopatra.

price did make them swete, which reason would shoulde soluer them. There were, saies *Plinie*, two pearles which did excell all other which haue been since the beginning of the worlde, both of them did *Cleopatra*, the last queene of Egypte, possesse, being deliuering unto her by the handes of the kings of the East. When that *Antonius* her swete hart was every day franked with exquisite banquettes: she with proude and malapert statelines and scornewfulnesse, like unto a harlot Queene, debased and dispayred his dainties, and the prouision, and furniture of his table. But when he demaunded of her what greater magnificence could possibly be made, she answeread: that she woulde absume at one supper centies sestertium, 75000. l. *Antonius* was desirous to learne, but he did not thinke that it could by any meanes be done. So then after that they had laide a wager thereof, the next day when the matter shoulde be tried, she did set before *Antonius*, least the day shoulde be lost, a supper otherwise magnificent, but of their ordinarie proportion: then *Antonius* beganne to scoffe, and called for a reckoning of the supper, she saide that the dishes whiche he had, was but a surplusage, and that she her selfe alone woulde spend at that supper the valem, and suppe at 75000. l. commaunding the waiters to bring in the seconde table, (for with their fruite they alwayes in the olde time chaunged their table.) By her commandement the waiters did set before her one only dish, wherein was nothing but vineager, whose shapnesse and strength doth resolue pearles. She ware at that present time, that singular, and in very daede louely worke of nature on her eares. Then *Antonius* expecting what in Goddis name she woulde do, she pulled off one of them, and put it into the vineagre, and when it was resolued supped it vp. *L. Plancius* the iudge of the wager laide his hand on the other, whom she was about to dresse, and absume

He alludeth to
the name vno

absolute in like maner, and pronounced iudgement that *Antonius* had lost the wager, the man chaking thereat. Let the same of this pearle accompanie his fellow, who after the *Quæne* the winner of this so worthe a wager was taken prisoner, was cut into two partes to be set on bothe the eares of *Venus*, in the *Panteon*, being but halfe their supper. And yet for all this shall they not carrie away this prize, & they shalbe spoiled of the glorie of riotousnesse. For *Clodius*, the sonne of *Aesopus* a tragedie player, being left by him his heire of abundant riches had done it at *Rome* before that time in pearles of great balewe, lest that *Antonius* should be too proude in his Triumuirate, being compared vnto one almost a plaier, and he not brought vnto it by any wager, wherefore it was the more kinglike, but that hee might trie with the glorie of the palate, what tast pearles had: and whe they had wonderfully wel liked him, that he should not know it himselfe alone, he also gaue vnto every one of his guesse one to drinke vp. But, thinke you that *Ca-* Caligula *ligula* would not straine all his fine wses to winne so gay a game, who vsed to drinke moste precious pearles and stones, and woulde use at his table bread and meate of golde, as you haue heard before. Neither is the beastly bellie satisfied with the robbing of the *Indian* and *Arabian* seas of their pearles, but that also she can eate no meate, vnslesse it be seasoned with the bitter berries, rindes, and rotes of those farre countries, and of excessiue price. A pound of long pepper (*saides Plinie*) is solde for 25. denaries, y^e is 15. s. 7. d. ob. of white for 17. which is 10. s. 7. d. ob. of black for 14. eight shillings nine pence. It is maruellous, saies he, that the use of it hathe liked men so well. For in some other thinges the pleasantnesse of them haue caught men: in other the louely looke and outwarde shewe and beautie hathe invited: but in pepper is there not any commendation, either of The price
spices at
Rome in
vict daye

- Caligula.

The prices of
spices at
Rome in Pli-
nies dayes.

Byshops Blossoms.

apple or berie : and onely it pleaseþ for his bitternesse, and this in Gods name must be set out of *India*. What was he that first would trie so ougly a thing in meates ? and who did so greedily eate it, that it had not bene beter for him to haue remained still hungry ? It growes wilde in his countrie, and yet is it solde here by weight, like golde and siluer. *Cynamon*, sayes he, was woorþ but 1000. denaries a pound, that is, 3l. 6. s. 9. d. Nowe is it risen half in half : But *Isocynamon*, or *cynamon wood*, at 300. denaries a pound, that is, 9. l. 6. s. 9. d. A sextarie or pinte and an halfe of *Baulme*, was woorþ 1000. denaries 3l. 6. s. and yet *Heliogabalus* vsed no other oyle in his lamps : *Malabathrum* at 300. denaries a pound, that is, 9. l. 6. s. 9. d. the eares of *Spikenarde* at 90. 56. s. 3. d. a pounde. Of these costly drugs and such other, were their oyntments made in auncient time, of whom some did cost 310. denaries. 9. l. 12. s. 11. d. a pounde, and doubtlesse, considering the price of the stiffe, they were made of, many were farre dearer, specially seeing that *Marie Magdalene* a poore woman, washed our Saviour his feete with a pounde of oyntment of *Nardus Pastica*, which was valued at 300. denaries. With these costly oyntments did they use to anoynt, not only their heads, but also all partes of their body, yea, the soles of their feete. And *Heliogabalus* swummed, neither in baine nor ponde, but filled with precious oyntment, whiche thing *Plinie* affirmeſ *Caligula* vsed to do: & *Nero* both in cold & hote oyntments. And lest this may ſeeme to a god thing which only hapneth to princes, a bondma of *Neroes*, accustomed to wash him ſelfe in his tyme filled with pretious oyntment. This, ſayes *Plinie*, is a riot, of al moſt ſuperfluous. For pearls & pretious ſtones yet go unto the heire, and garments lengthen & prolong their tyme, but oyntments incontinently breath away, and die in their hours: Moreouer, they are no pleasure unto him ſelf, but unto other, for he that weareſ it, ſmelleſ it not. Their

The riot of
sweete oynt-
ments.

Io. 12.

Pl. li. 13 cap. 3.

highest commendation is, that the smell doth invite a woman passing by, who never before once thought of him, but went about her busynesse: yea, but oftentimes more worthily the enimie. As we do read that *Lucius Plotius* proscribed in the *Triumuirate*, & in our dayes *Muleasses* the expulsed king of *Tunes* being hidden, were betrayed & betrayed vnto their enimies by their fragrant odors. Whereby the *Triumuiri* were acquitted of crueltie, and *Amida Muleasses* son, of unpietie: for who wil not iudge, but that such men worthily perished? It was thought by men of experiance (saves *Plinie*) y al *Arabia* brought not forth in one yere so much sweet odors, as *Nero* burnt vp, on y last day of his pompe. It was also common at *Rome* for private men to besprinkle y wals of their baines w pretious oyntments, yea they vled to annoynt vpon holy dayes, the fierce & duffie ensignes, as though that y puissant Eagles corrupted w this wretched rewarde had conquered y whole world: no rather hereby they sought defence for their vices, that by this rite thei might vse to annoynt their heade under their helmets. But also in god faith (saves he) some put them into drinke, & bitterness is so highly pried, y they may haue & take ydri-gall odor at both the lower & upper end of the body. And y they vled them with meates, specially with herbs, and roses, yea, y very peasants, do y *Sataristes* report: & such a kind of costly cookerie vled *Muleasses* y king of *Tunes*, for a peacock & two pheasants infarsed after the maner of his kitchē w muske, ciuet, & amber grease, (y lack of y which pretious odors, the soules of the ancient riotous Romanes soze in hel lament) did cost aboue an hundred ducats. Whereof grew cookes into great p;ice. They (saves *Plinie*) y complained of riot, bewailed it, y more mony bras giuen for a cooke, then for a horse, but noble cookes are bought with the p;ices of triumphes, & fishes of cookes, & there is almost no man which is more esteemed & accu-
ted

Lib. 12. cap. 13.

Muleasses had
costly cooke-
rie.
Paul Iou. hist.
sui temp.

The gret p;ice
of cookes.

Pl. li. 9. ca 17.

Byshops Blossoms.

Lib. 19. c1. 4

Riot in herbs
and water.

ted more worth, then he that can very cuningly drowne his maisters wealth. This fine coskerie, the corrupter of nature, caused *Plinie* to complaine, that hearbes, yea, and water, which are common vnto all living thinges, are exempted from the commons, and made meate and drinke onely for noble men. But it can not be better expressed, then with his owne wordes. Out of the garden is the commons their shambles, with howe muche more innocent and harmelesse diet? No, I doe beleue it is better to dive into the bottome of the sea, and kindes of oysters to be sought by shipwrackes, & birdes to be set beyond the riuier of *Phasis*, who one would haue thought should haue bene safe from fetching, by reason of the fabulous terrorre that we reade in Poets: no, for that they are the more pretious, to goe a fouling for other into *Numidia*, and *Aethopia*, among the graves, or to fight with wilde beastes, coueting to be eaten of that which an other man doth eate. But oh Lorde, howe good cheape are hearbs, howe ready for pleasure and saftie, if that the same indignation and spite which doth euery where, did not also here occurre and come in the waye: it were indeede to be borne withall, exquisite fruities to growe, of whome some for their tast and bverdure, some for their greatnesse, other for their straungenesse, shoulde be forbiddon pore men, and wines to be made to laste vntill great ages, and to be gelded with bagges, neyther any man to be so olde, that he may not drinke wine elder then him selfe: and also riot to invent a certaine foode out of corne onely and the fine floure of it to be taken, and it to liue and continue longer then the workes and ingravings of the bakehousers: some to be breade for noblemen, some for the commons, breade corne descending in so many kyndes, even vnto the basest of the commons. What is there a distinction also in hearbes? and hath riches made a difference

in a meate, yea, which is to be bought for an halfe penie? And some also of them do the tribes say growe not for them the stalke by franking being made so greate, that a poore mans table may not receiue and holde hym.

Nature had made sperage wilde, that euery man might euery wheres gather them, but beholde nowe there is francked sperage, and *Ranenna* selleth them for poundes a pece. Out alas the prodiges of the paunch: it would haue beeene a maruel not to be lawfull for cattell to eate thistles, it is not lawfull for the commons. Water also is separated, and the verye Elementes of nature are seuered by the power of riches. These men drinke snowe, they ice: and do turne the punishmentes and pains of mountains into the pleasure of the throte. Coldenesse is kept in heate, and a deuice is founde for snowe to be colde in foraigne and contrarie monethes. Other water they boile, and that also anone after they winter, or vse in the winter hauing warme water in winter. So nothing doth please man, being suche as it pleaseith nature. And be there also some hearbes whiche growe onely for rich men, let no man looke about for the holy and Auentine hills, and the departure of the commons out of the citie, for surely death shall make them equall, whome wealth hath ouermatched. Thus farre *Plinius*, who also in his 14. booke telleteth the waywardnes of men to be suche about their wines, that they had inuented 195. kindes of them, and of special kindes of those generall, almosste double the number. Neither did the immeasurable charges of their meats, satisfie their vnchristie mindes, but that by vomiting they must make themselues readie to eat often, as though there had been no other vse of eating meate, but to vomite it vp again: not muche vnlke vnto the *Rosomacha* in *Lithuana*, a beast of the bignesse of a dogge, and the face of a catte, the backe and taile of a fore, who vseth when he hathe filled

R.

his

He alludeth vnto the two departures of the commons out of the city vnto those hills when they were oppressed by the noble and riche men.

How many kindes of wines.

Deuises to make men eate & drinke

The beast *Rosomacha*.
Car.de sub.10.

Byshops Blossoms.

his bellie with meate, as full as it wil hold, to summer out that whiche he bath eaten, with squising his bellie betwene two træs standing neere together, and then incontinently to returne againe vnto the carreine, and so to do continually so long as he can gette meate. But the roisling *Romanes* to haue a quarell vnto the cuppe, beldes salte meates, and olde rotten chæse, whiche are in vse also nowe a dayes among our tipplers, they vsed to drinke colde poisons, as hemlocke, that deathe might make them powre in strong wine lustely to sauie their liues: other tooke the poulder of a pomise stone, and other like thinges moste abhominable, whiche by re-hearsing I am ashamed to teache: the waris of those tipplers, saies he, do we see to be boyled with baynes, and to be carried out of them halfe dead: y they may drinke the harder: but other can not stay for the bedde, no not for their clothes but incontinently naked, and hasing take mightie great cuppes, as it were to shewe their strength, and plentifullly powre in the wine, that they may immediatly vomite it out, and againe swill, and vppre with it straightway, and so the thirde time: as though they were boorne to destroy wine, as and if wine could not otherwile be shedde, but through mennes bodies. But the fruites or rather incommodities of ravenous gluttonie doth he set downe in that place. That it fall out the best vnto them, they never see the rising of the Sunne, and they liue the lesse while. Hereof comes palenesse, hanging eyeliddes, cleers of the eyes, shaking handes, which wil shedde full cuppes (whiche is a present paine) furiall sleepes, disquiet and ill rest in the night, the next day stinking breathes caste out of the mouth, and oblivion almost of all things, and the death of the memorie. It is recorded by *Plutarch*, that at a game of drinking made by *Alexander* 41, dranke them selues dead. An. 1540, was a very god yeare for wines, in the

The incommodities of surfering & drunkeaesse.

the which there were found to die in the duchie of *Wittenberg*, at feasts from Autumnne vnto the first sunday of Lent 400. persons: so that we neede no auncient examples. Many dishes, saies sage *Seneca*, bring many diseases, and innumerable diseases do rewarde innumerable cokes: which is agreeable vnto that golden sentence of *Plinie*, great diuersitie of dishes is very pestilent, but of sauces and dressings of them more pestilent. Aske mee, sayes *Seneca* in his controwersies, why we die so soone, because we liue by deathes. But admit that a man did not with excellent quantitie of meate, put the vaines in daunger of breaking, nor set on fire the sptridges with hote wines, (whiche the phyicians will never graunt) yet who woulde not thinke it more intollerable then death, by gourmandise to be so ouerladen with flesh, and fatte, that he can not moue, as *Nicomachus* of *Smyrna*, or not goe, as was *Ptolomei Euagetes* king of *Egypt*: who in many yeares before he went forthe to receiue that *Parcelsesse Paragon* of the worlde *Scipio Africanus* the yonger, walked not on fote: or *Alexander* king of that Realme, who could not walke for grosseesse, but staied vp with two men: or be like vnto *Dionysius* the tyrant of *Heraclea*, whose fatnesse would not suffer him to fetch his b'reath, and did put him in continual feare of smouling: whersoever the physicians prescribed very long & smal needles to be made, with whom his seruants shold pricke his sides and bellie, when he was fallen into a dead sleepe: as long then as they were driven through the fatte only, he felte nothing: but when that the needles were come vnto a moze pure place, & touched the quick flesh, then would he awake. This I thinke was one of y' kinde of weathers, that *Ioannes Leo* reportes, that he sawe at *Ajoe*, a citie of *Egypt*: of whome the tayles weighed some 80. L. and some 150. L. by the which weight they were made immoueable, vntesse that their tayles

*Gal. de morb.
diff. r.*

*Monstruous
fatte men.*

*Athe. lib. 12.
cap. 27.*

Ath. li. 12. ca. 26

*Sheepe and
swine mon-
struously fatte
Vide Card.
de sub. 10.*

Byshops Blossoms.

De sub. ex. 199
cap. 2.

Athe. lib. 12.
cap. 27.

Tarapha de
s. g. Hisp.

were laid in little whelebowes: or of the hogges mentioned by skilful *Scaliger*, that could not moue for fatte, and became so insensible, that mice made them holes to needle in their buttockes, and they not once felt them. *Maga* the King of *Cyrene* was choked with his soule paunch. Whiche thing *Santius* the King of *Castill* fearing, whose mightie masse of belly and fatte had taken from him all function of mannes life, chose rather to bee killed out of hande by taking of a pernicious hearte, of the king of *Corduba*, a Moore, to make him leane, then to abide the intollerable tormentes of many years pressing to deathe with so greate a weight.

The ninth Chapter.

Of the riotous magnificence of the Pyramides, Laberinthes, Obeliscas, the gardein at Babylon, the vaine sumptuous shippes of *Pioloomey*, *Hiero*, *Sclostres*, and *Caligula*, the chargeable fruitelesse bridges of *Traian* and *Caligula*, the theater of *Seastrus*, the incredible charges of the Romanes in playes games and triumphes.

The Pyra-
mides.
Pl. li. 36. ca. 12



De leauing private riot I will rehearse examples of publike, whiche they do cloake with the honourable name of magnificence. And first wil I speake of the Pyramides, the idle and swifthe ostentation of the Kings of Egypt, seeing that it is recorded y they were made for no other vse, nor purpese, but that they shoulde not leaue money vnto their successeurs, or those that lay in await for the crowne, or else to keepe the people from idlenesse. Within 78 yeares and sevne moneths were there three made. The greatest of whiche Pyramides is reported by *Herodotus*, and *Plime*, to have bee

beene built by 360000. men in twentie yeares, of Arabian stone. It is ingrauen in the *Pyramis*, that there was laide out for the prouision of the workmen in persely, onions, and garlike 1600. talents, whiche is 288000. £. But *Plinie* hathe 1800. which amounteth to 324000. £. whiche if it be so, saies *Herodotus*, how muche is it credibile was consumed vpon the tooles, meate, and apparell of the workmen. Every fronte of this *Pyramis* (for it was foursquare) being eight acres broade, and so many highe: whiche acres of theirs being 240. long, and 120. broade, conteine 28800. foote, and multiplied by eight amounteth to 230400. foote, and al of square stone, and very decently and finely shutte together: nauer a stone being lesse and shorther then thirtie foote. But whereas the *Pyramides* be wonderful, yet do the *Laberintches* farre exceede them in sumptuous sole. The Egyptian *Laberinthe* hathe twelue haules covered ouer with one rouse, and sixe gates on the northe side, & sixe other on the southe, directly one ouer against the other: and enclosed with a wall. The houses or romes of it, are part vnder the ground, and parte aboue, built one vpon the other, and bothe in number 3500. The upper buildinges, saies *Herodotus*, we sawe, and reporte that whiche we behelde. But we learned the lower by heare say, & relation of others. For the gouernours of the *Egyptians* would by no meanes haue them shewed, because they say, there were bothe the sepulchres of the kings, that built the *Labyrinth*, & also of the sacred crocodiles: so that of the lower edisces we relate that, whiche we know by heare say: the upper we ourselues sawe, greater then mens workes. For the goings out through the houses, and the goings backe through the haules, mosie diuerte, did strike me with infinite admiration. From the haule, we goe into parlours, out of parlours into chambers, out of chambers into other solars, and out of

The Laberintches.

Byshops Blossoms.

parlours againe into other halles. Of all these edifices the rofe ouer head is of stone, as be also the walles, and garnished euery where with ingrauen imagerie. All the halles for the greatest parte, are of fine wrought white stone, set rounde about with pillers: close to the angle where the labyrinthe endeth, standeth a pyramis of fourtie paces, every pace being ffe foote, every foote foure hand b'readth, in this pyramis be there great beastes, ingrauen: where the way is vnder the grounde. And whereas the labyrinthe is suche, yet the standing poole of Merios where the labyrinthe standeth, maketh me much more to maruell, whose circuite is 3600. fur- longs, that is to wit, as much as *Egypt* is vnto the sea. Where it is deepest is it 50. paces. That it was made by hand and digged downe so depe to the two pyramides conuince which stande almost in the middest of the lake, being fiftie paces aboue the water, and so muche vnder. Upon both of whom is there a collossus of stone setting in a throne, so that the pyramides are 100 paces highe. The water of the poole is not naturall, for the soyle is verie drye, but derived out of *Nylus*, ffe monethes, flowing into the poole, and running backe into *Nylus* so many. In those monethes that it runnes out, enriching the kings treasure euerie day with a talent of siluer, for the abundance of fish which is in it, and whē it floweth into the poole, every day with twentie pouds. This poole do the inhabitants say, runnes out into the Syrtes of *Africa*, through a mightie ditch digged vnder the ground through the middest of the lande. Of these monstrous mazes thus writeth *Plinie*. The first of them that euer was made was built in *Egypt*, about 3600. yeares ago, of the which *Dedalus* no doubt, toke a plat to build his labyrinthe in *Crete*: but he imitated not aboue the hundredth part of it: which doth conteine goings round of wayes, and occourses and recourses, meetings with

The lake of
Merios.

The descrip-
tion of laby-
rinthes out of
Plinie.

with wayes, and goings backe of wayes, out of whom no man can get him selfe : and this happeneth not by cause the wayes doe often turne, and winde this way, and that way : but only by reason of the thicke standing of dōres, set of purpose to deceiue men, when they mēte with the right way, and to make them go backe againe into the wrong wayes. This was the seconde labyrinthe : the thirde was in *Lemnos*, the fourth in *Italie*, all of them vaulted aboue with polished stone. The *Egyptian* labyrinthe had at the comming in pillars of marble of *Paros*, but al the rest of the pillars of the house were of marble of *Syene* : whiche I maruell at, seeing that *Syenian* marble is far fairer, glistering with thicke red spottes like fire : the stones are so strongly compac-
ted, that no not many ages can dissolve them, the *Hie-
ropolitane* helping to their uttermost, who did wonder-
fully annoy that enuied worke. To declare the position
of the worke and all partes of it I mynd not, seeing that
it is diuided into regions and into sixtēne shires, which
they call *Nomos*, vnto the names of them, so many huge
houses being attributed. Furthermore, it doth conteine
the temples of all the *Egyptian* Goddes, and moreouer,
fiftēne *Nemeses* included in chappels. There be a
great number of pyramides of fourtie yarde high, eue-
rie one having at the fote sixe walles. Howe ȝhen
they be wearie of going, come they vnto that inerplica-
ble errorre of the wayes : but also before that they goe
up into the high dining chambers, and galleries, all of
them being of ninetie staynes: within are there pillars
of *Porphyrite* stone, images of the gods, statuēs of kings,
and idoles of monsters. But such was the standing of
some of the houses, that when they opened the dōres,
there was a terrible thunder hearde within: but for the
greatest part the entries & wayes be darke, & againe, w-
out the walles of the labyrinth, be other huge pyles of
buildings,

Byshops Blossoms.

buildings adioyned, which they call *Pteron*. And there also are other houses vnder the ground. Pnough is spo-ken of the *Egyptian* and *Cretan* labyrinth. The laby-rinth of *Leucon* is like vnto them, onely more maruel-lous for a hundreth and fortie pillers. Also *Perseus* king of *Hetruria* made one for to be his tumbe : and also that the vanitie of forreigne kings might be passed by the *Italians*. But seing the fabulositie doth excede al credite, we wil vse in the declaration of it, *Varro* his own wordes : he was buried hard by the citie of *Clusium*, in the whiche place he lefte a monumext of square stonye, every one of the sides being thirtie foote brouade, and fiftie highe : and within the base of the worke, is there within a labyrinth, inextricable, into which if one goe without a clewe of thred, he cannot finde the way out. Upon that square worke stand fiftie pyramides, foure in the corners, and one in the middest, being at the base thre score and fiftene foote brouade, and a hundreth and fiftie highe, made spire like, and on the toppe of all is a ball of brasse, and a *Pegasus* vpon it, from whom small belles hang downe by chaines, who being driven by the winde made a noyse, which may be heard a great waye off, as in the olde time it was at *Dodona*. Vpon the whiche ball be foure other Pyramides, every one a hun-dreth foote highe, aboue whome vpon one grounde, or floore are fiftie other Pyramides set, whose heighth *Varro* was ashamed to put in : the tales of the *Hetrusces* saye, they were as high as all the rest of the works: such was the extreme foolish madnes of the king, to seek for glory by cost which would do no man good : and mozeouer, to weary the wealth of the kingdome, but yet so, that the praise of the workeman shoulde be the greater. From Egypt also, the mother of all naughtinesse, came obel-iscs, so called: bycause that they resemble the forme of a spit, being long stones of marble of *Syene*, set vp in the honour

the honour of the sunne, whose beames they do very wel
expresse. The first sayes *Planic*, that ordeined them in
Egypt was *Moses*, being admonished by a dreame, *He-
rodotus* affirmes it to be *Pheron*, and that it was 400.
cubitum long, and eight broade. *Plonic* telleth of many in
Egypt, and among al other of one the worke of twenty
thousand men: whiche when the king *Ramises* woulde
hane to be raised, and feared that the engines were not
able to beare the weight of him, to denounce greater
daunger vnto the care and charge of the workmen, he
tied his owne sonne to the toppe of the stome, that the
sauing of his life might procure the stome god of the
workmen. For a miracle, saies *Plonic*, *Augustus* brought
one by sea from Egypt of a hundred and twentie five
feete and nine inches besides the base. And *Caligula* one
moze marueilous then all the thinges that euer were
seen vpon the sea. *Asio* lesse difficultie had *Semiramis*
to bring one cut out of the *Armenian* mountaines 150.
feote long, and 24. broade, and thicke: carried from *Ar-
menia* in a great number of ioyned cartes, vnto *Euphra-
tes*, and from thence by ship vnto *Babylon*, where it was
set vp, being reckoned among one of the wonders of the
world. It is also commonly helde that she made an o-
ther of the miracles, that is, the garden at *Babylon* vnto
the standeth vpon arches: yet *Diodorus Siculus* doeth at-
tribute it vnto a king of *Assyria* for to please his wife,
who being born in *Persia* was very desirous to see green
medowes on mountaines, and persuaded her husbande
by workemanhippe to raise vp a garden, that shoulde
represent her countrie in trees and medowes. Every
side of this garden contained foure acres: the comming
vnto it was as it were vnto a mountaine: edifices be-
ing one built vpon other, that they might see standing
in it all the countrie rounde about. There were vaults
set on the ground to beare the weight of the whole gar-
den.

The Garden
at Babylon.

Byshops Blossoms.

ben, then other were built vpon other, alwayes greater and greater. For the uppertmoste vpon whom stode the walles of the gardens were little cubits high. And thus did they make the ground e floure of the garden. There were laid joyces of stone 16. fote long, & 6. broade. Upon the sy, the paviment were redes laid compacted with asphalt: and vpon them two courses of bicks laide with gypsum: and thidly shates of leade, that no wet shold unke into the vaultes. Also places were made to receiue the water, and to beide it. Vpon this paviment was so muche earthe laide, as would suffis sy for the rotes of myghtie treas, and this made the garden: in the whiche highe treas of all sortes growing made a very pleasant sight. Some of them rose vppre ffe hundred fote aboue the ground, and bare fruite as well as if they had come out of the botome of the earth. He that saws this garden a farre off would take it for a woodde vpon a mounteine. But the vaultes and arches did one giv unto an other such light, that in thē were lodgings for the kings. And besides al this was therē a conduit couertly made, whiche did primitly water all the garden.

To this gay garden will I adioyne two as vaines shippes: the one made by *Protomeus Philopater*, only for the riuier, was halfe a furlong long, that is 125. paces, every pace conteining ffe fote, and aboue thirtie cubites broade. The mast was 70. cubites highe, the sailes were of silke, whiche in those dayes was as costly as golde, and so I reade it valued, the cables of purple: double walkes on thē sides, the compass of whom was no lesse then ffe acres. At the puppe way thers a large porche of Iuoxie, and other precious stoffe, whiche had a doore with fourre leaues, and of bothe sides of it were faire large windowes to let in the light: then came men into a great house, or roome in figure round, having in it twentie meate beddes, or tables: the greatest parte of this roome was made of Cedar, and Cyparis sus of

Protomeus
Philopater
shippe.

Ath. li. 5. ca. 6

M.

Miletus: the gates & dores whiche were round aboute that roome, being in number twentie, were of till & bras
hordes, garnished with Iuorie, the nailes and hammers
of them were of redde copper, and by cunning woork
manshippe made to glister as faire, as if they had beene
gilt: the bodies of the pillars were of Cyparissus, but
the heads were wrought by Corinthian art, and garnishe
ed with golde, and Iuorie: but all the Episkilium or
archegranie was all of golde, vpon the which was there
a beautifull border having carued beastes of Iuorie in
it, aboue a cubite long, wrought in deede with meane
arte, but with maruelous cost. There was also a verie
faire & banquetinghouse, vnde square built of Ciparissus,
the ornaments wherof were carued, and gilded, to
this adioyned a chamber, with seuen beddes or tables,
close whereunto stode the nurserye, wher was a place
able to holde seuen tables: whiche for magnificencie
was not unlike unto the great chamber, and an other
chamber of fine tables. And thus were the places of the
first storie garnished. But they whiche went vppre the
staires, whiche were nere unto the chamber, which we
last spake of, came vnto a chamber, wherein were fine
sitting beddes, and by it a faire haulted temple of Ve
nus, in the whiche was her image of Iuorie. Duer right
against this was there a sumptuous round banqueting
place, whose pillars were of Indias stones, whos: folow
ed other chambers having the like furniture and gar
nishing that they had of whom I spake of before. And
going forth towards the stem, was there a round house
dedicated to Bacchus, conteining fiftene tables, whiche
was gilt. But the Goddesses her house was finely pro
portioned, at the right side wherof, ther was a cage
having the colour of stone, for it was geualy builte
of very stonye vnde, and golde, and there were in it the
images of them whiche were of affinitie vnto the kings
verielike Lychne in stonye.

Byshops Blossoms.

The shipp of
Hiero.
Athe. li. 5. ca. 7

There were a great many of other such dining chambers as costly garnished, as well in the middes of the shipp, as in all other partes of it, whiche I do willingly omitte: hastynge vnto Hiero the King of Syracuse his shipp, made by Archimedes the famous Geometricalian: of so great burden, that she carried vnto Alexandria 60000. medimnes (a medimne is two bushels and a pecke) of coyne, 10000. barel s of salt fishes 20000. falcents of flesh, and 20000. of other burdens, besides the provision of the men and mariners. There went a wall w bulwarkes round about the shipp, & a trenche of yron and eight towers, two at the stemme and two at the puppe, and four in the midole. There was a sling in the shipp, which would cast a stone, that weighed two hundredeth, and arrowes of twelve cubites, whom she would shooke a furlong. There were in the middes of the shipp thre faire dining chambers, having in them thirtie dining beddes. Al they had their pavimentes of stones of diverse kindes, and colours, in whome with wonderfull workmanship, were al things contained that are written of the siege of Troy: all whiche thinges are set forth in the furniture, the saking ouer head, and the doxes.

There was also a place of exercise, and walking places, in whome were divers sorte of gardens, filled full of plantes, hearbes and floures, set in vessels of earth and leade. There were also benches growing full of white iuie, and vines whiche tooke their nutritment in tubbes, filled full of earth, and had the same watering that gardens haue, these trees did shadowe the walking places. After all these was *Venus* her parlour, whose pavimente was of Achates, and other pretious stones, whiche were found in the Ile. The walles and saking ouer head was of Cyparisse, the doxes of iuorie, & Thyme, which were very brauely garnished with pictures, images, & great magnisfcence of cups. There folowed this

rooms

rome a parlour with fine tables dedicated vnto a schole, which had the doores and walles of Ware, and within it a librarie. There was also a bayne, whiche had thre vessells of copper apt for the fire, and a fine ox cauldron, of divers colours of *Tauroncinian* stone, whiche woulde holde ffe metretes, that is 56. gallons & a quart : there were also tenne stables for horses : and at the stremme a place inclosed with pitched bōrdes, and canuasse, wherein water was kept to the quantite of 2600. metretes, that is 27500. gallons : where was also a fishe pond made of leade and bōrdes full of salt water, in the which was kept great store of fishes, with a great number of such like sumptuous buildinges. But omitting the shippes of Cedar 280. cubites long, guilt without and siluered within, built by *Sesostris* king of Egypt, whiche he offered vpp unto the God whiche is worshipped at *Thebe*, I read also in *Suetonius* that *Caligula* did builde Caligula his him long shippes of Cedar with the puppes set with pree- dious stones, with sailes of diuers colours, with mighty great baines, galeries, and parlours, and great varietie also of vines, and trees that beare fruite : sitting in whō with great melody, singing and reuelling, he would rowe along the coast of *Campania*. And *Tacitus* writeth that *Nero* had his banqueting shippes garnished with tuorie and golde. This colt *Caius* in building of palaces and manor houses in the countrie, contemning and refusing all reason, coueted and went about to do nothing madde buildinge so earnestly, as that whiche men tolde him could not be done. Wherfore he did cast vp p̄esres in the raging and deepe sea, he cut out rockes of harde flint, he would with earth make lowe vales equall vnto mounteins, & digge downe the tops of mounteines leuel w̄ the fieldes, & y w̄ incredible spedde, all tariaunce bringing present deathe. By these & suche other riotous deēds, he spent all y huge

B.ij.

summe

Byshops Blossoms.

Nero his pond. Suet.

Nero his ditch. Suet.

Caligula his bridge. Suet.

Traianes bridge. Dion.

sum of money of vicies septies millies sestertium, which is, 20250000. l. left him by *Tyberius*, before one yeare was gone about. Which vnmeasurable prodigalitie *Nero* did not so much commend in wordes, as gladly imitate in deedes. For he began a pond from the foerland of *Misenus* to the lake of *Auerne*, couered ouer and inclosed round about with faire galeries or walkes, that all the bathes of hote water which are at *Baia*, might be brought together into one ponde. He also began a ditch from *Auerne*, even to *Hoscia*, that they might goe betwéene them by ship, & yet not on the sea, (surely a godly thing:) this ditch shold haue ben 160. miles long, and so broad, that quinqueremes or galies with fve orders of ores meeting, might passe one by the other. Upon these works he spent al his treasure, so that he had not whereto to pay his souldiers their wages, and so was forced to leaue y baine worke unfinished. But to speakes again of *Caligula*. He made a bridge of 3. myles & a halfe llong, vp on the gulfe of *Baia*, reaching frō *Baia* to *Panorum*, gathering together for that purpose from al parts shippes for burthen: whom lying at anchor in two rowes, he filled vp with greet, & made a faire caulsey, ouer the like vnto *Appian* calsey: and this wonderful bridge made he for no other use, but that the people might two dayes together beholde him galloping from the one end of it vnto the other: the first day on his horse very richly trapped, his garlande of oken leaues on his heade, with his sword, his battell axe, his cetera, and souldiers mantell of golde: but the next and last day apparelled like unto a chariot man, and in his chariot vrasone with two godly horses. Yet more magnificent was the bridge built by *Traiane* ouer the mightie riner of *Danubie*, but yet to be numbered among ryotous workes, because it was not commodious, and therefore broken doorne by his wise successor *Adrian*, and made by *Traiane* onely to
She we

shewe the magnitude of his mynde, whiche was able to doe those things, which were thought impossible. The arches of this bʒidge were in number twentie, all of square stōne, every arche standing without any founda-
tion, a hundred and sixtie foote highe, and sixtie bzoade,
& one distant from the other a hundred & seuentie foote
and were ioyned together by vaultes. The charges of
the whiche worke, although it were wonderfull, yet hath
it the greater admiration, bycause that it was made on
a riuier ful of gulfes, and with a very slimie chanell, and
also soz that the course of the riuier coulde not be turned
an other way. Moreover, the bridge being built at the
narrowest place of the riuier, did cause it to be the moze
hardly and painefullly done: by reason that the riuier
running from a bzoade channell into a narrowe, did
runne the moze violently, and was also the deeper there.

But we will not suffer *Traiane* to injoy this glorie of
fame, soz he wil shew you y this magnificent madnesse
of an Emperour, was passed by the woakes of *Marcus
Scaurus*, a pritate man: whose Constitie (sayes *Plinie*) I
knowe not, whether of all other things it most destroy-
ed the manners of the citie, or whether *Sylla* did moze
mischief by proscribing of so many thousand citizens, or
by aduaicing his sonne in law to so great riches. Who
when he was *Eddo*, made the greatest peice of worke
of all that euer were made by mans hande, not only soz
to serue and endure soz a time (as his was) but also be-
ing builte to continue soz ever: this was a Theatre.
The scene whereof was thrifolde, of the height of 360.
pillers, in that citis which had not suffered stre of *Hymet-
tian* marble, with out the reproch of the noblest man in
the common wealth.

The lowest part of y scene was of marble; the mid-
dle of glasse, a kinde of riot never heard of, no not after
his time: y highest pillers haning their boordes grulled, y

lowest

Byshops Blossoms.

lowest being of 38. fote. Betwene the piller's stode there 3000. Images of brasse. On this Theatre might 80000. people sit, whereas Pompeyus his amphitheatre, the citie being so often multiplyed, and consequently, so many the more people serueth very well, and yet could not there aboue foyre thousand set. But so great was the rest of the furniture of hangings of purple and gold, called Attalica : of tables painted, and the rest of the furniture which appertained vnto the players and musicians, that after the playes were ended, whiche lasted thirtie dayes, and the Theatre pulled downe, it being carried backe vnto his house at Tusculun, and the house set a fire by his angered bondmen, the stuffe there burnt was valued at *bis millies sestertium, 1562500. l.* I reade also, that *Marena* and *Antonius* made Theatres, with scenes of siluer, and Pompeyus made one of stone, whiche *Nero* gilded all ouer. Whereby we maye gather the wonderfull charges that the *Ediles* and other were at, that did set forth playes or games of sword players at *Rome*, fetching a great number of wilde beastes out of *Asia* and *Africa*, as *Lyons*, *Lybards*, *Elephants*, *beares*, *Panthers*, *tygers*, *Unicornes*, *Rhinocerotes*, *Hippotamii*, & suche other, who were slaine vpon the amphitheatre before the people. Pompey had at one time eightene *Elephants*, and fiftie hundred *Lions*, and the Emperours after him many moe. *Traiane* exhibited vnto the people spectacles 120. dayes, vpon some of them were 1000. and on other 10000. wilde beastes and tame slaine. The charges of which playes and games may yet most manifestly appeare by that *Cicero* doth signifie sayes *Padianus*, that *Milo* spent on them thre patrimonies, and *Cicero* writing vnto his brother *Quintus* of the games and playes giuen vnto the people by *Milo*, affirmes, that he had bestowed 300. sesterties 134375. l, whereby he thought he had quite vndone him selfe.

Then

Vol. Anthro.
lib. 14.

Lib. 3. epi. vi.

Then what an inestimable masse of money spent *Julius Cesar*, and other of the emperours, who exhibited plaies and games of all sorts, yea, and digged mightie ponds, and so great, that in them might at ease fiftie galleys, and brigantines: and *Domitian* in so great number, that they might rightly seeme to be great fleetes: their feasting of al the whole people, giuing vnto every man corne and money, in that mightie citie, which was iro- thily called an abridgement of the whole worlde. As this magnificence and munificence which did common- ly accompany triumphes, were of inestimable charges: so, neyther can the costes of the bare triumphe it selfe be declared, or being tolde, be beleued. The trum- peters went before, clothed in cloth of golde, all the soul- diers brauely apparellled, and gorgeously set forth, the *forum* with al the temples, were richly hanged, and per- fumes with continual burning of sweete & pretious o- dores, tables filled with all kynde of daintie dishes set in euery streate of the citie for the souldiers to eate of, as they went along through the citie vnto the *Capitol*: a mightie number of oren with gilded hōnes, yea, and sometimes with garlandes guilt about their neckes, which shold be offered in sacrifice, all the martiall sur- niture, treasure, plate, noble Images, and pictures of the conquered enimies were carried, the Images of all the shippes and townes gotten: (which in *Pompeyes tri- umph* were of shippes 949. of townes 1538.) then lastly, the riche robes of him that triumphed, with his chariot plated over with siluer, yea, and golde: his seate, of gold and pretious stones. Before whome also were a great number of crownes of golde, adornd with pretious stones, and pearles carried, with a thousand more suche magnificence. I reade in *Plinie*, that in *Pompeyus tri- umph* over the *East*, were there carried before him, a payre of tables with dice made of two pretious stones,

The Romane
triumphes.

Pompeyus
his triuomphe.

Byshops Blossoms.

thre fote broade and fourelong. A Moone of golde of thirtie pounde weight, and thre banqueting beds of golde: nyne cupbords of plate of golde and pretious stones: thre Images of gold, one of *Minerua*, the second of *Mars*, the thirde of *Apollo*: thirtie thre crownes of pearles, a foursesquare mount of golde with deare, and Lions, and fruite of al kinds, inclosed about with a vine of golde. A closet or studie of pearles, on the toppe whereof was there a dyall. The Image of *Pompey* of pearles, being, as truely sayes *Plinie*, more truely a riot then a triumph. Two counterfet triumphes, set forth by *Antiochus* king of *Syria*, surnamed the madde, and by *Ptolomeus*, *Philadelphus* king of *Egypt*, doth *Athenaeus* at large describe, and affirmes the pompe of the one to cost *Ptolomey* 2239. talents and fiftie pounds, which amounts to 413968.l. 15.s. of our money.

The triumphs
of Antiochus
and Ptolomey

The tenth Chapter.

What trouble ryot doth bring vnto man, howe it caused *Catiline*, *Antonius*, *Curio*, and *Cæsar*, to raise vp ciuil warres, and of a dumbe shewe of *Heraclitus*, that nothing dothe more cause rebellion, the shamelesse shifte of *Iulius Cæsar*, *Caligula*, *Nero*, and *Domitian*, to mainteine their ryot expences, and of *Cheopes* to finish his pyramis, and howe *Apitius* murthered him selfe, bycause hee was not able to beare the charges of his wanted ryot.



It now what troubles and tormentes this riot doth bring vnto man, for the whiche cause I have with so manye wordes related vnto you so manye examples of manye kindes of riot, maye very well hereby be gathered, that so manye things, and out of so manye countreis, and so farre distant off, y so great riches to be able for to do it, can not be gotten without continuall care both day and night, Tyring toyle, & noylome vreke: but most playnely doth it appeare by the shamesfull shifte that those great rioters,

ters, make to mainteine their prodigalitie, and to fill that bottomlesse barell. Was not this it which caused *Catilene* with his confederates, to attempt the murthe- ring of the senate, the burning & destruction of the tem- ples of the Gods & the citie, & finally, the vtter extingui- shing of the memoie of their sweete countrie? What els made *Antonius* and *Curio* to revolt from the senate, and the citie vnto *Cæsar*, & to inferre warrs vnto their coun- trie, but because they had vnthriftily spēt al their patri- monies, & yet wold cōtinue in their wonted outragious reuelling & riot, which they knewe not by what means to mainteine, but only if y they vnhappily obteyning y victorie, & oppressing the libertie of the common welth, could obteine the spoyle of many riche, god, and tempe- rate citizens, yea, & of the whole worlde, chosing rather to aduenture losse of life, (for gods were already gone) wife, children, yea, and vtter destruction of stocke and countrie, then to liue moderately within the boundes of nature. Pea, their chieftaine *Cæsar* him selfe, if y *Pom- pey* bālyed him not, because that he was not able w his priuate welth, either to finish the workes which he had begun, or to fulfyl the expectation of the people which he had made of his cōming, did trouble the whole state of y publike weale, & disordered & confounded all: seeking to pēce y out with publike spoyles, y priuate riches could not rech vnto. The which to be true may we cōjecture, because y the magnificence & munificence which he had promised vnto the people, did far surmount all priuate welth, & also by y dishonourable, yea, dishonest dealings which he had vsed at other times before, to help to gar- nish his painted sheath: for when he was first Consul, he stole out of the Capitol thēe thousande pound of golde, and layde in for it the same weight of copper guilt. He solde societies and kingdomes, whereas of many o- ther then of *Ptolomey* the king of *Egypt*, who then was

Salust. why
Catilene rebel-
led.

Dion. Plinic.
why Antonius
and Curio re-
belled.

Why *Cæsar*
inuaded his
country. Suet.

Cæsars vnho-
nourable dea-
lings for mo-
ney.

Byshops Blossoms.

driven by his subiect out of his kingdome, for a bribe for himselfe, and Pompey, 6000. talentes, whiche is eleuen hundreth fourscore and ffe thousand poundes. And when he was *Pretor* in *Hispaine*, he enimie like sacked diuerte townes of *Lusitania*, that refused nothing that he wold commaund them, and also opened their gates vnto him. In *Gallia* he robbed Chappels and Temples of their gyftes, and ornaments, and oftener sacked cities for spoile then for offence. But afterward did he with mosse manifest robberies and sacrileges susteine the charges of the civil warres, his triumphes, playes, and games. Pea, what say you that *Appianus* doth affirme in flatte wordes, that before he beganne the civil wars, he was so oppressed with debt that he openly said, he must needes haue his millies quingenties, the which is xii. hundreth and thre and fiftie thousande, Cxxv.£. the whiche could not be gotten but by the spoyle of the whole world. Wherfore wisely did the Philosopher

Heraclitus his *Heraclitus*, who being requested in a sedition to declare his aduise, howe the citie might be brought to live in peace and concord: as soone as he was ascended the pulpit, called for a cuppe of colde water, wherinto he strewed a little meale, and then mingled therewith glecho, the whiche is either wilde peniroyall, or a kinde of poulse, and when he had drunke vpp the cuppe he came downe,

speaking not one worde: but signifying hereby after his wonted darke manner, that so the citie should be without sedition, if that they wold forsake their delicates, and enure themselves to be contented with simple diet. And I pray you what else was the cause of the outragious crueltie of those tygerlike tyrauntes, *Caligula*, *Nero*, and *Domitian*, but to get wherewith to mainteine their riot: for saith *Suetonius*, when *Caligula* had spent riotously that monstrous masse of monie left hym by *Tiber*, i.e., of one and twentie thousand thousand, i. C. iij. thousand

Caesars great debtes.

bit. C. and fiftie poundes, within lesse then one yeare, he being verie beggerly, and bare for all the accomptable reuenues of the Empire, turned al his minde to rapines or robberies, vsing sundrie and most exquisite kindes of false accusations, sales, tributes, or impositions. He made all such to fine and compound againe, whose aun-
cestours had obtained for themselves, and their posteri-
tie, the freedome of the citie of *Rome*, vnlesse they were sonnes vnto them which had purchased the chartre, re-
straining the word posteritie vnto childdren only. He
dispossed and disanulled all the willes of those which
had borne in the wars the office of Primipile, or leader
of the first bande in the Auantgard as vnthankfull, who
from the beginning of *Tyberius* his reigne had not left
Tyberius, or him selfe heire. And also the willes of all o-
ther menne as vaine and boide, whatsoeuer they were,
if that any knaue would say, that they were once min-
ded if they had died to haue left *h* *Emperour* their heire.
Wherewith all men being feared, when that he was
openly nuncupated heire by men vnkown among their
familiars, and by parents with their childdren, he would
call them mockers and deriders, that woulde liue still
after they had made their willes, and him their heire,
and vnto many of them he would send poysoned dishes
of meate. Of suche matters would he haue the hearing
himselfe, but first of all shoulde the summe be taxed that
he would haue, to appoint the which he would sitte, and
as soone as euer that was dispatched, and agrēd vpon,
would he incontinently rise vpp, and heare the rest of
the matter who would: ye and not being patient of any
very short stay, he once by one sentence condemned for-
tie men, being accused of diuerse crimes: and bragged
vnto his wife *Cesonina*, when she arose from sleepe, what
a great pēce of worke he had done, whilste that she tooke
her none nappe. He made an open poysale of the

Caligula his
shamelesse
shiftes for
money.

Byshops Blossoms.

thinges whiche were left of al the shelves vnto the people, he himselfe asking the byers what they would giue, and recked the price so high, that many men being compell'd to buy thinges at an immeasurable price, & therby being quite vndone, did let themselves bloud to death. And among other there is a mery icl of one *Apponius Saturninus*, whom the Emperour espying to sittt napping and nodding with his head, cryed to the cryer not to forgette the gentleman whiche had borne the Of- fice of *Pretor*, who beckened vnto him with his heade: neither made they an end of offer and proffer (as though the sleepeing gentleman had talked with the) before that thirtene swerd players were solde vnto him, he being altogether ignorant of it, for nonages lessertiu. 70312.L. In *Gallia* also when he had sold at vnireasonable prises, the ornamente, householde stufte, bondmen, ye and free men of his condemned sisters, he being allured & fleshed with the gaine: sette from the citie all the olde household stufte and furniture of the court, and his owne palace: taking vp, ye cartes and wagons that trauel'd for hire, yea & the bakers iades, and mill horses, in so much that bread often lacked at *Rome*: & many men that had mat- ters in lawe, because they being absent could not ap- peare at their dayes, were condemned. For the selling a way of the which stufte he vsed all kinde of deceite, and facieng: sometimes he would blame the buyers of cou- couersse, that they were not ashamed to be richer then he: and otherwhile he would make as though he had been sorie, that he had let private men haue those things whiche had belonged vnto the princes.

He had learned that a riche man of the Province had giuen vnto them whiche did invite the guestes that did sit with the Emperour, two hundredth lessertia. 1562. pound, tennie shillinges, that he might sit at the Empe- rours

ours table: neither was he offended, the honour of his supper to be esteemed so muche worth. To him the next day setting at the sale sent *Caligula* one, who should deliver him I can not tell what trifling thing, for the which he should pay 200. sestertia, & tell him, y^e he should suppe with the Emperour by the Emperours owne bidding. He exacted newe kindes of tributes, and never heard of before, at the first by the Publicans and Customers, and afterward, because the gaine grewe greate, by the Centurions, and Tribunes of the souldiers of the guarde. There was no kinde of thing, no^t men, omitted: vpon whome he did not sette some tribute: for the victualles whiche were sold in all the whole citie, was there a certaine and stinted custome exacted: for suites and matters of Lawe in what place so ever they were entered, the fourth parte of the summe that they sued for: neither without a penaltie if that any plaintife were conuincid, either to haue agreed or released. Of the daily earnings of the poore poysters the eight parte, and of common harlottes takinges, so muche as they gotte for one tourney. This shamelesse toll or custome for bawdes, harlottes, and abused stripplings it may seeme was euer after reteined. For I do reade in *Lampridius*, that *Alexander Seuerus* did forbid that it should be brought into the sacred common treasure: but assigned it vnto the reparations of the theatre, tiltyard, Amphitheatre and common treasure house. But to returne vnto *Caligula* his lawes, it was also addid, at the head of the statute, that they also should be bounde to paye tolle, that had exercised either harlottes or bawdes craft, y^e that married folkes also should be subiect and payable thererunto. Suche tributes being commaunded and proclaimed: but the lawe not set vpp acording vnto the vse, in a publique place of the Citie: when that many offended, because they were ignorant what

Byshops Blossoms.

what they were commaunded: at length after long earnest suite of the people of *Rome*, he did in ded set vppē the lawe, but written bothe with very small letters, and also set vp in a very narowē place, so that no man could take a copie of it. And lest there should be any kinde of pray and spoyle that he should not tric: he did set vppē in the Palace a fewes, building a great number of selles in whom matrones and young women should stande to be prostituted. He sent about vnto the courtes, and the Guild and common haules, and vnto all places of mee-tings and assemblinges of men nomenclatores, (who were men that knewe the names of many men, and for that cause were retaineid by Noble men to prompt vnto them their names, when they sued for any dignitie) for to invite yong men and olde to lecherie: they that came thither should have money lent them vppon interest, and some were appointed, who should openly note their names, as they whiche did helpe the Emperours reve- nues. Neither also contemning the gaine by playing at dice, he gotte more by lying, ye and by forswearing him selfe. And on a time willing his next fellowe to play for him, he went out into the court of the palace, & espying two riche Gentlemen of the order of the horsemen, he commaundeo them without any tariaunce immediatly to be apprehended, and all their goodes seazed: & when he had done this, he came in againe skipping and reioy- cing: and saide that he never had a better hande at dyce in all his life. But when his daughter was borne, he complaining of pouertie, and now not only of the char- ges of an Emperour, but also of a Father, received con- tributions for the findeing and marriage money of his daughter. He also made proclamation that he would receive newe yeares gystes on newe yeares day: vpon which day he stode in the porche of his house, for to receive the almeses or gystes whiche all sorte of people with

With full hands and bosomes shew downe before him. Finally, this vnchrist whi knew no other vse of money then to dash it away riotously, and thought it high treason in any man to be riche, was inflamed with suche a lewde lust to touche money: that very oftentimes he would cause immeasurable heaps of monie to be strewed abroade, in a large roome, and he would walke vpon it with his bare feete, and euer nowe & then tumble vp and downe vpon them. But when his kinde cosen Nero, who vsed to call them stinking churles, and misers that did spend according vnto their reuenues, and praised them for god felowes, Gentlmen like men, and magnifient in deede, that would abuse their godes, and spende it away they care not howe: when I say he by keeping no meane, either in giuing or spending, allowing *Tirydates* the King of *Armenia* during his abode at *Rome*, sixe thousand poundes a day, and giuing him at his de- parture away aboue millies sestertium 781250. pound, by enriching rascal knaues with senatours wealth, and burying them with kinglike funeralles, by playing at dice 3000. pound a speck, by fishing with nettes of golde, twyne, and ropes of purple and scarlet, by never wea- ring one garment twise, by never traueling with fewer then a 1000 wagons, a great number of whome were of siluer, and finally by his madde buildings, and workes had brought himselfe bare, and quite without money, that he was not able no not to pay the sculdiers their wages, nor the Veteranes their rewards and pensions: he bent his minde to false accusations & robberies. First of al he decreed that he should for halfe haue thre partes of all the gods of suche libertes, as wout probable cause were called by þ name of any family or stocke that was of kin or alliance vnto him & the *Cesars*. Furthermore, that the Testaments of all men vnthankfull vnto the Emperour, should apperteine vnto þ Eschequer of the

Nero his
shamelesse
shifte for
money.

Byshops Blossoms.

Prince. And neyther that those whiche had switten them, or tolde other what they should write, shoulde escape scotfree: and also that all actes & wordes, to whom there was any promoter, should be within the compasse of the Statute of highe treason, the penaltie wheroft is agreeable to ours. And when that he had forbidden the use of purple colour, and hadde suborned a verlotte vpon a markette day to sell of it, two or thre ounces, he imprisoned all the merchautes of the citie, forring them to fine at his pleasure. Moreouer as he was busie in singynge, he espyng out of the spectacles, a matrone appairelled in purple, which was forbidden: he shewed her vnto his attorneis and agentes, and tur ned her not only out of her gowne: but also out of all the goods she had. He reuoked also al y rewards of crownes which the cities had giuen him before at any time at playes and games. He never gaue office vnto any man, but he said vnto him, thou knowest what I lacke, and let vs this do, that no man may haue any thing. He robbed a great number of Temples of their giftes; he melted their Images of golde, and siluer, and among them also the Images of the housholde Gods of *Rome*, whom *Galba* afterward made againe. Finally when he had wilfully set on fire the citie, which burnt seuen dais, and seuen nightes continually consuming beside an im measurable number of faire palaces, the houses of the auncient captaines, which yet at that time were ador ned with the spoiles of their enimies, the Temples of the Goddes built by the kings, ye and those which were afterward bowled and dedicated in the warres with the *Carthaginians* and *Gales*, and to be shorte all that had remained of the antiquitie, woth the either the seeing or me morie: and the people, for feare of being burnt had forsaken their houses, he woulde suffer no man to come againe vnto his goddes whiche was saued, and with sub

sties and collections almoſte quite beggered bothe the prouinces, and also all priuate men: ye and murdered most of the citie, which were of any notorious wealth. But leauing *Nero*, these are *Suetonius* his woordes, of *Domitian*: that he beeing brought quite out of money through the charges of his workes and games, and the augmenting of his ſouldiours wages, attempted to abate the charges of the warres, diminishing the number of the ſoldiours. But when he perceiued that by ſo doing he was obnoxious to the *Barbarians*, neither was he in leſſe difficultie to diſpatche other charges: he had no regarde, but by all ſinifer meanes tooke the goddes in all places aſwel of the dead, as the living, at euery bar- lots accuſation, for every light offence were men put to death, and their goddes eſchated. But of the tygerlyke tyrannie of *Cesar Borgia*, bastard vnto Pope *Alexander the ſixt*: the daily proportion of whose tables was 200. ducates, that gaue 1000 ſutes of apparell to Parasites, that continually kept in wages 8000. ſouldiours, I ſhal haue occaſion to ſpeake hereafter. Yet nothing y I haue rehearſed, doth moſe evidently ſet forth vnto vs, the tormentes of riot, then doth the example of *Cheopes* king of Egypt: who lacking money to finiſhe his follie, begon in building a pyramis, and being deſtitute of all other meanes, baſtly againſt nature, abandoned the bea- tifull bodie of his deare daughter, and the kings childe, to the filthy and shameful abuse of euery ſlave, that would giue her a ſtone readie hewed, to helpe builde the Pyra- mis. I reade alſo in *Seneca* and *Albid.ii*, that when *Apitius* had ſpent in reueling, and buried in his bellie myllies leſſertium, 781250. l. and vnderſtoode that he had but centies leſſertium, 78125. pounds left: then per- ceiuing that he muſt needes appare his poſt, for ex- treme greſe poiſoned himſelfe.

Byshops Blossoms.

The eleventh Chapter.

The tormentes of loue the inordinate lust of man, both before, after, and against nature, of an harlotte that saide she never remembred that she was a maide: how Salomon and Achaz begat children at eleuen yeares of age, of a Camel that killed his keeper for deceiuing him in horsing his damme: of a man in Germanie in one daye that begat a childe vpon his mother, which childe he afterward married: of an horse that killed himselfe after that he perceiued that he had serued his damme: of diuerse that burned in the loue of them whom they never sawe, of diuerse that raged in lust vpon statuies of stonye.



ith no fewer nor lesse tormentes is man torne by that daughter, and as all men do holde, companion of riot: and her lackey loue: in whom sayes the scholmaister of that wicked art, there be as many sorowes, & greefes as there be heires vpon Athos, bees on *Hiblus*, berries on the Oliue tree, and shelles on the Sea shoare. No living thing doth rage so inordinate- ly in loue as doth a man: not onely naturally, but also before nature, after nature, and against nature. Well knownen is the saying of the harlot in *Arbiter Petronius*: who sware deepeley that she coulde not remember that euer shee was a maide. And I would to God we had not rife examples daily of suche lecherie in both sexe. Wee reade in the scriptures that *Salomon* and *Achaz* begat their heires at the age of eleuen yeares. But that, as *Inuensalstas*, the lust and lecherie of those aged persons is worthily suspected, that attempt venarie without a bilitie to do it: it hath euer beeene, and also is also nowe in our dayes alas to to common. The abhominable glasse

glasce also of *Horace*, whiche with false representation augmented the deuelishe delight of his beastly maister, may they that list finde in *Seneca*, but it shall not come in my booke: who unwillingly write, þ man spareth not his sister, his daughter, no noȝ his mother, which *Aristotle* the diligent sercher of þ nature of things, affirmeth the camel to do: and telleth of a camel that hauing hor- sed his mother or damme his keper hauing couered her with a cloth that the stallion should not knowe her: but after he had serued her, knowing by the falling off of the clothe, that it was his damme, so iust anger killed his keper with his teethe. Any auncient example of this beastlike lust wil I rehearste none, but one out of *Manlius* his common places, reported by him vpon doctour *Martin Luthers* credit, to haue been done in his time at *Erphurst* in *Germanie*. There was, saies he, a maide of an honest stocke, and she her selfe also honest, which was seruant vnto a riche widowe, whose sonne, (a young man) being inflamed with the loue and beaucie of this maide hotly solicited her to be naught with him. The maide, abhoring the soule facte did often repell the furious youthe: but in the ende, when he be- came every day more troublesome instant, on her then other: the maide was forced for the safegarde of her honestie, to declare all the whole matter vnto his mother, desiring her to bridle and restraine her sonne that lay in continuallawaite for her. The Mother after she had de- liberated on the matter, tooke this order with the maide: that she shoulde consent vnto him, and prescribe him a certain place, and houre of the night, when and where she woulde be her selfe: that by that occasion sh^e might represse and chastise the lewdnesse of her sonne. The maide liked very wel of the devise, & made a sure promis vnto þ yong man according vnto her mistres her minde. At the presyred houre, the glad man went vnto the place

Histo-animal.
lib. 9. cap. 47.

Byshops Blossoms.

appointed, where he found in stede of his mayd, the mother, who had come thither to correct the leacherous rage of her sonne: but (out alas) she being overcome with vnnatural lust, prostituted her wicked body to her owne sonne. Of this heynous incest was there a woman child born, which being for a time secretly brought vp abroade, at the lengthe the mother tooke home vnto her. The same vnhappy sonne, being altogether ignorant of all these things, began to fall in loue with his sister, and daughter being growne vp, and made her also his wife. Where art thou nowe that worthy horse of the king of *Scythia*, who when thou couldest by no mea-
nies be won wittingly to couer thy noble damme, but at length being deceived by her being hidden with a cloth: and afterwarde thy errour perceived by the falling of it off from her heade: diddest never leaue gallopping and flinging, vntil y thou hadst willingly broken thy necke: leaving vnto vs men a profitable example of hartie ab-
horring of filthy incest? But what so abhominable lust of man can I rehearse, that worse remaineth not still vntolde? I wold haue bene ashamed to haue declared, if that the Apostle had not written it before me, that me against nature doe filthily abuse men, and women, wo-
men. Herevnto will I adioyne, bycause it happeneth vnto no other living things (although otherwile compa-
red vnto mans vnbridled and vnruley lust, it be not wox-
thy to be rehearsed) that many men feruently burne in the loue of them, whome they never sawe, as *Crispina* in *Imenai*, *Verres* in *Cicero*, *Alcybiades* and *Zaariades* in *Atheneus*: and three gentlewomen in the Courtier, with the sight of a letter in commendation of a Gentleman. Shall I for shame tel that man, the Image of God, and temple of the holy Ghoste, doth oftentimes desile his noble body with congreession with brute beastes? But yet here stayes not mans madnesse: for *Plinie* tel-
leth

Arist.de hist.
Anim.lib.9.
cap.47.

Ad Ro.cap.1.

Lib.13.cap.12.

Lib.36.cap.5.

leth that one fleshy loued the image of *Venus* at *Guidus*,
 & an other the statuie of naked *Cupide* at *Paris* in *Pro-
 pontis*, & *Iulus Pisciculus* a horsman of *Rome*, with a sta-
 tuie standing in the temple of *Felicite* at *Rome*: and *A-
 theneus* writeth of *Chophus* that raged on an Image of
 white *Parian* marble at *Samos*, and of one of the mini-
 sters of the temple of *Delphos*, with an Image of a na-
 ked boy standing there. And that godly father and lea-
 ned pastour *Clemens*, byshop of *Alexandria*, reporteth out
 of *Philostephanus* the like furie of *Pigmalion*, towardes an
 Image of yuorie of naked *Venus*, and cōfirmeth the tale
 of the *Guidian*, by the authoritie of *Posidippus*, and reme-
 bret also the pollution of the *Romane* horsman. But
 of all other doth the historie written by *Ælianuſ* farre
 excede for raging follie. There stode (saves he) at the
Prytanēum or *Burſe* of *Athens*, a beautifull Image
 of god fortune: with whome a young man, a citizen of
 god reputation fell feruently in loue, off streightly im-
 bracing, and sweetely kissing it. And at the length pi-
 ning away for loue, he ran halfe frantike to the *Senate*,
 desiring of them with most supplyant suite and earnest
 prayers, that they woulde vouchsafe to let him to buy the
 Image, for the which he offered them a mightie masse
 of money. But when that the *Senate* thinking it to be
 a great dishonour vnto the whole citie, to sell any such
 godly publike ornament, thereof, woulde in no wise
 graunt his request: he being strucken with deadly grief,
 repayred vnto the image, wherevnto his hokesome hart
 was strongly tyed with chaines of *Adamant*: and bin-
 ding fine fillets, and a gorgeous garland about the head
 of the Image, as they vsed in sacrifices, and cloathing it
 with a riche robe, offered vp sacrifice: and being impa-
 tient of the intollerable tormentes of frustrated loue,
 among innumerable feares, which like mightie waters
 ranne trickling downe his cheekeſ, with his owne wic-
 ked

Lib. 13. c. p. 22.

In orat. ad
hort. ad ḡtēs.

Byshops Blossoms.

ked hand ended his leathed life.

And this indeude beside the miserable habite, leanness, and paleesse of louers, (which be accounted proper unto loue, by the maister of that art) and their often and depe sighes, their continuall vnquiet myndes, their restlesse nightes spente in watching at colde dores, and windie windowes, and a thousand other incommodities, which louers do swallow downe: this I say, doth most plainlye proue their griping grieses, to be of all other most painefull: seeing that so many of them do willingly runne into the euerlasting paines of hell fire, by cruelly murthering them selues, that they may thereby escape and rid them from the broyling brandes of Cupide, which will not long indure: being muche like vnto *Æsop*es fishe, that foolishly leaped out of the frying pan into the fire. And thus much of riot, and her mate lewde loue.

The twelfth Chapter.

Of the torments of ambition, confirmed also by the examples of Themistocles, Alexander, Iulius Cæsar, Mancinus Sabinus, and an Indian, and of the wonderfull summes of money giuen by the Romanes to obteine offices of their magistrates, and of their order and manner in chosing officers.



HE nexte incommoditie of man in *Plinie*, is ambition: a crosse, sayes blessed *Barnard*, that tormenteth all men: it pleaseth and delighteth every man, and yet nothing doth crucifie more cruelly, doth disquiet more grieuously: then whose troubles there is nothing more frequented among pōore wretched men. The ambitious man is alwayes afayd, least he should do or say any thing that might offend any man: he sayeth

neth

meth humilitie, he counterfeiteth precise honestie, he sheweth affabilitie, he vseth liberalitie, he taketh little rest: for he is vp betimes in the morning, and watcheth late at nighte, he trudgeth to the court, he visiteth the Lordes, he honoureth all men, he cappeth, he kneeleth, he croucheth vnto al men, he riseth vp to his inferiours, he imbraceth, he launeth on every barlot, that he thinks may in any poynte further his sollie, he curreth fauour, he longeth, he weepeth, he reioyceth with all men, at all places, at all times, putting on other mens countenaunces. Who hath not heard of that saying of *Themistocles*, that the famous ouerthowe given by the *Atheniens* vnto the *Persians*, at *Marathon*, would not suffer him to take rest eyther daye or night, whyle he incessantly sought to matche the glory of *Milciades*? This made *Julius Cesar* plentiously to poure downe teares, when he behelde the Image of *Alexander the greate*, who at the age of thirtie thre yeares, had conquered the greatest and noblest parte of the worlde: and *Cesar* at that age had done nothing worthy of memorie: a man so desirous of the supreme place, that passing by a pelting towne of *Hispaine*, he affirmeth, that he had rather be the chiese man of that beggerly village, then the seconde man in riche *Rome*. They write also of *Alexander*, that he shad teares abundantly, when that a Philosopher tolde him, that there were innumerable worldes: bycause that he had not yet throughly conquered one.

Cesar, sayes *Cicero*, was oftentimes hearde to rehearse, and with highe commendation to like of those verses of *Euripides*: that iustice was onely to be broken for to obteine and winne a kingdome, but in all other things religiously to be obserued and kept. And from what other roote, I pray you, doe and haue all warres wel neare both forreigne and civil sproung?

D.

This

Byshops Blossoms.

This causeth so many colde nightes to be watched abroade in the fieldes, so many scortching dayes abidden in smouldering armour, so many intemperat countries paynesfully travelled, and so many deadly daungers runne into. This bite breaketh all bandes of pietie towardes friendes, parentes, children, countrie, of the whiche all histories, and common life are examples, as also of them, who never left aspiring and climing vntill they had broken their neckes. Yet I can not passe ouer in silence *Marcius Sabinus*, who for extreme sorrow and enuie, that *Tullus Hostilius* was preferred before him vnto the kingdome of the Romanes, like a madde man killed him selfe. And may I aptly in this place set downe the *Indian*, who chose rather to be hanged vp shamefully, then to shooe at the commandement of *Alexander*: fearing, bycause he had long time discontinued that exercis, that he might perhappes corrupt the prayse and glorie before time won by that feate?

Moreover, this one thing I thinke worthy the rehearsing, that *Cicero* writeh vnto his brother *Quintus*, that they whiche sured to be *Consuls* (whome I doe take to be *Mila, Scipio, and Hypsens*,) did openly offer to gine centies *sestercium, 78125, l.* for the prerogative voyces: and what that was, doth *Ascanius Pedianus* vpon *Divinatio in S. Verrem* declare. It was the manner (sayes he) that the concorde of the people might be strengthened, at their *Comitiatoy* chosing of officers: that there should be two *Comitia* held of all men whiche sined for office.

The firsle tribes, bycause they were firsle asked, whome they would have to be officers, were called the prerogatives: and the seconde they named, they called of right: bycause in them the people, as it often happeneth, following the will and mynde of the prerogatives,

tues, all thinges were accomplished according vnto the lawe, or that of lawe ought to be done. And this will I make more playne vnto you, out of *Dionysius*.

The people of *Rome* in choosing of their *Comiuls*, and their other chiche Magistrates in their enacting of lawes, and decrees touching warres, (for of these thre thinges had the people chiche authoritie,) did gine their voyces by the centuries or hundrethes: and therefore were they called *Comitia centuriata*.

Nowe there were of all the Centuries, accounting the eightene Centuries of the equites or horsmen, (all the other were of footmen) one hundred and thre: who in giuing their voyces, had every one their dignitie reserved: so that they which were most valued in the *Tensors* booke, and bare the greatest burthens of the warres (for *Seruus Tullius* ordeyned, that they shoulde not pay their tributes by the poll as they did before, but every man according vnto his wealth) shoulde first giue their voyces. But the first classis or compa- nie (for they were diuided into four) had in it eightie Centuries, with whome also the horsmen gaue their voyces: who all being in number ninetie and eight, did excede the number of halfe the voyces. Wherby it came to passe, that what so ever they were agreed vpon, was accounted for decretē. But if that the first classis or companie, and the horsmen could not agree (whiche sildome times happened) then were the Centuries of the second order called, and so for the other in order, where- by they neuer lightly came vnto the last classis or compa- nie. *Tullius* his prudēce vsing this equitie, that they which were most charged, shoulde be requited in the suffrages and voyces: from whome althoughe that no man seemed to be excluded: yet all the power and sway was in the horsmen, & the Centuries of the first classis. This order in the suffrages, and gyning of voyces, doe

Byshops Blossoms.

Dionysius and *Linie* write was not kept afterward in al pointes: neither yet doth the one or the other expresse, what order was vsed. I am not ignoraunt that *Gruchius* and *Sigoniuss*, who haue eractly written of the *Romane Comitia*, do interpret the *Prerogative*, otherwise then I haue seemed to do: wherein I will counsell no man to folow me, namely seeing that I haue set it down rather to declare the auncient order of the *Romane election* of Officers, then for that I assuredly thought that the first classes, & the horsmen were the *Prerogative* tribes: as also I leaue vnto euery mans owne iudgement to assent either vnto *Gruchius*, who conjectureth, that *Patritian* officers were chosen first by *Centuriata*, and then by *Curiata Comitia*: But the commoner by *Curiata* and *Tributa*: the first *Comitia* being alwayes called the *Prerogative*, or vnto *Sigoniuss*, who thinketh that the *Prerogative* was a bande chosen out of all the tribes: or else probably devise some fourth opinion. But omitting this controveersie, I read in *Pedianus*, that when *Milo* sued for the *Consulshippe*, he gaue money vnto al the tribes: to euery man a thousand assies: that is thre poundes, now the tribes being in number xxxv. If that he did corrupte but a thousande in every tribe, the summe woulde amount vnto an hundredth and five thousande poundes: so that it is no maruell that *Plinic* reporteth, that hee owed at his deathe, *Sextingenties*, 546875. poundes. *Iulius Casar* also gaue vnto *Paulus* the *Consul*, to stand his frend that he might remaine still in *Office*, 1500. *talentes*, whiche is 281250. poundes. So sweete vnto men is the supreame sway of superioritie.

The thirteenth Chapter.

Of the torments of covetousnesse.

All



¶ other earthly living things desire nothing but single fode to sustaine their hungry bodies, & to haue where to shrowde them selues againste stormes, colde and heate: only mans immeasurable minde couereth all that is within the compasse of heauen. For fortune, saies a wiseman, hath giuen too much to many men, but enough to no man. For althoughe (saies Horace) wealth do grove without measure, yet is there alwaies some thing wanting vnto wealth, whiche is euer too short. Wherefore in an other Ode doethe he aptly compare couetousnesse to the drossie, whiche groweth still greater and greater by continuall feeding of her humor with lugging in of drinke, the which it vehemently desires. For bothe the moisture, the grounde of the grieze, is augmented: and also the liquor, whiche is powred in to quenche the thirst, being turned into a salt qualitie by the inward humour, increaseth the former thirst: the salte moisture, the cause thereof, being augmented. In like manner couetousnesse chaunging all that euer shée doth get into her owne greedy desiring humour, hath not her insatiable desire satisfied, & filled by getting of much: but rather made the greater: more matter being supplied, and added vnto it: no otherwise then Hippocrates saith, that the more thou doest nourish and fede an uncleane bodie, the more thou hurtest, and weakenest it: the quantitic of ill humours being by meate increased, and the ill qualitie of them still kept and retaineid. To what pains doth this greedy gulse put man vnto? This maketh him to runne day & night thorough thicke and thinne, fire and water, to suffer killing colde in winter, to abide the hurtfull heate in summer, to sayle the daungerous seas, to trauell the countries burnt vppo with the scortching sunne beames, or

¶.iiij.

op.

Byshops Blossoms.

oppreſſed with ſnowe, and yce. What facte is ſo periliouſe, the whiche it will not drue man to do? And when y couetous haue gotten great riches, are they not Tantalus in the Poets, that continually is like to dye for thirſt, and yet the water toucheth his lower lippe, and starue for hunger the apple bobbing his upper? for unto the couetous, according vnto the olde ſalves, as well that is lacking whiche he hath, as alſo that whiche he hath not: and vnto a poore man be many thinges wanting, but vnto a couetous man all. And as he coueteth thofe thinges whiche he bathe not, ſo feareth he to uſe them whiche he hath, leauſt he ſhould ſpend them: but muche more is he tormented, leauſt they ſhould be taken away from him: ſo that in proſperitie, he feareth aduerſitie, and lefeth preſent ioy for feare of ſorow to come. Wherefore moſte true is that ſaying of the Mimoſapher, one can wiſhe a couetous man no greater muſchife, then long life: for he is the cauſe of his owne ill.

The fourteenth Chapter.

The ſites uſed at burialles of almoſt all nations, and ſectes, as well auncient as maderne with mention of diuerſe costly tumbeſ.

But howe great mans care for buriall is, whiche Plinie doeth ſet downe for the next incommoditie, the two Oceans of all knowledge and wiſeſome Homer and Virgil, haue declared, yea and long before them, God himſelfe: who commaunded it to be tolde to a diſobedient prophet, as a great terroure and muſchife, that he ſhould not be buried in the ſepulchre of

of his auncestours: and threateneth Achab and Jezebel
for their great outrages: that either dogges or byrdes
should teare into peces their dead carcases. But Homer
in the 22. booke of his *Iliad.* maketh couragious Hector to
desire his eruel enemie Achilles, when he was about pre-
sently to bereave him of life, not to spare his life: but
only earnestly to obteyn for the soule & pietie of his
parentes, not to suffer the dogges to teare him in peces
at the shippes of the Greces: but to take a great masse
of money, golde, and other riche gystes of his father and
mother for his dead bodie: that the *Trojans* & their wiues
might honorably burne it. And in the viij. booke of Vergils
Aeneidas, the Italian Hector *Trojanus* desireth the insulting
Victor, to restore unto his frændes his body spoyled of
life, and to extenuate his hatred no further. Also in y tenth,
that despiser of the Goddes *Nezenius*, when that
~~grea~~ & triumphed over him, (who lay flat on y ground)
and said where is this valiaunt *Nezenius*, where is
that sauage fiercenesse of hart of his: answered: De-
rill enimie, why doest thou insult ouer me, & threatnest
me death: why stauest thou thy happy hande: why man it
is no crueltie to kill me, neither came I hither & chalen-
ged thee to the cumbat, y I might be victor & vanquisher
neither did my deare sonne *Ianus* make any such cou-
naunt with thee for me: but nowe he is slaine, it is lise
for me to die. But this one thing I do request of thee, if y
a vanquished enemie may obteine any pardon or bene-
fit at thy hand, y thou wilt suffer my body to be conered
with the earth, I know the eruell hatred of my subiects
inurion me round about, I suppliantly beseeche thee, de-
lend me from this one extreme furie, and let me be par-
taker of my sonnes sepulchre. The swish gentiles did
holde y y soules of dead men could not passe ouer y Sty-
gan lake into the place of rest, before that their bodies
rested in some seale and place: hereof came it, that the
soule

Byshops Blossoms.

Ccl. Lcc. antiqu.

soule of *Patroclus* in the xxiij. of the *Iliades* appearing unto *Achilles*, complaineth of his clouthe, desiring him to hasten his funeralles and buriall. And *Palinurus* in *Virgil* can not passe the *Stygian lake*, because that his bones lay unburied. Moreouer *Virgil* in the same sixt booke doth affirme, that the soules of the unburied doe wander aboute the hither shore of the lake 100. yeares: which is, saies *Serinus*, the iust yeares of mannes life, which being compleate and ended, they may passe ouer the riuer: that is, go into the place of purgation, that they may returne againe, (according vnto *Pythagoras* his doctrine) into some body. Hereof it came that among the *Athenians*, if any captein did not honest with buriall his souldiers slaine in the warres, he should lese his life for it. And there was among the *Macedons* almoste no so solemne a function of warrefare, as to bury their dead felowes. But at *Rome* he that had taken vpp a dead man, out of the graue, or digged vp y bones, if he were a man of lowe degréé, saies *Paulus*, he suffered death: but if of more honest calling, he was banished into an Isle, or condemned to worke in the mines. Yea this care of burial is so cōmon vnto all mankinde, that I knowe not whither there were euer any nation so barbarous, or sect so sauage, whiche hath not had their solemne funeralles and burying: although in deude diuerse, yea and quite contrarie one vnto an other. The *Persians* after that the dead body is torne in pieces either by dogges or byrdes, wrappynge it in ware, buried it in the ground. The *Babylonians* honied them, and in other ceremonies were like vnto the *Egyptians*: among whom, when one died, the women of the house did cover their face and head all ouer with durt, and ranne out of the doores through oul the streetes, crying and wringynge their handes, with their clothes tucked vpp, & their dugges naked: and with them in like manner did all their

The Persian
burial.

The Babilo-
nian burial.

The Egyptian
burial.

their neighbours runne : but the men bareing their
breastes, did beate and thumpe themselves. After they
had done this : then they caried the dead bodie forth to be
seasoned and dressed. There were certain appointed for
this purpose : who when the body was brought unto
them, did shewe them which brought it three images of
woode : painted every one like unto a dead man. And
they say that one of them was very curiously and cu-
nningly made, whose name, saies *Herodotus*, if I shoulde
name I shall not do holily. The second was inferiour
and of lesse price. The third very good cheape. Then
they demanded, to which of these patterns they would
have the Image of their dead person made. Then after
they were agreed of the price, they departed. But the
seasoners trimmed the body very diligently after this
manner.

First of all they drewe out all the braine out of
his head through his nose with a hooked instrument,
filling vp the place again with medicinal matter. Then
they ripped his bellie w^t an *Aethiopian* Stone, & tooke out
all the paunch, which when they haue made very cleane
and filled with wine of *Phaecia*, they stufed full of bea-
ten odors: & then farsing at the belly with pure myrrhe,
cinnamon and other odours, except franchincense, they
sowed it vppe againe. When they had thus done, they
keeping it in a secret place within, did salt it 70. dayes.
for longer it is not lawfull to salt them. When that the
70. dayes were expired, they washed, and wrapped it
in a shete of velline, mailing it w^t whip cordes, which
they annointed with a gumme, that the Egyptians doe
for the most parte vse in steddes of glewe. Then the
kinselfolkes of the dead man receiving the bodye, did
make an Image of a man of woode, in the whiche they
doe put the dead man, and so laye him vppe.
Thus vised the Egyptians to burne their private men.

P.

But

Byshops Blossoms.

The funerals
of the Egypti-
an King.

But when the King died, all the people lamented with common heauinesse: they tare their clothes, they locked the dores of their Temples, they frequented not the courtes, places, they kept no solemne feastes, defiling their heades 72. dayes with durt, two hundreth & three hundreth in a company with a sheete gyzt vnder their breast, would walke round aboue the citie twise in a day, renewing their mourning, and sing to the instrument the praises of the King. And during this time they abstained from eating of any living thing, any boyled meates, wine & al furniture of the table. They vsed neither bathes, ointments, beds, nor benerie: but as though their deare sonne had been dead did they all this time mourne & lament. Now in the meane while all things apperteining vnto the pompe of the funeralles being prepared: the next day after, they did set the bodie, being laid in a cofin, before the entrie into the sepulchre: where of custome they read a brieke of all thinges that he had done in his life time: and leane was given to every man that would to accuse the dead king. The priests stode by praying the goddeedes of the king, the people which stode round about the funerall pompe, applauded vnto his true praises, & but at the rest reclaimed with greate tumult. Whereby it happened that many kinges, the people repugning, lacked the wanted honour, and magnificence of funeralls. The feare whereof made the kings of Egypt to live uprightly, fearing that they should haue the everlasting anger, and hatred of the multitude when they were dead. But the *Ethiopians* after that they had vried the dead bodie, either as the Egyptians, or else as other nations vsed, covered it over with Gipsum, and adorned it with a picture, the which did expresse the dead person, as lively as might be: then they inclosed it in a tumbre of glasse, in the middes whereof, one might

The burial of
the Aethiopi-
ans.

see the dead man, who caused no ill smell at all, nor any kinde of filthinesse. This tumbe did the next of kinnes unto the dead man kepe in his house, twelve moneths, offering unto him the first fruities of all thinges, and sacrifices. When a yare was passed, they carried the tumbe out of the house and did set it in some place about h citie. But *Diodorus Siculus* contrarieth by the authurite of *Clesias*, (who was in great credite 17. yeares with *Artaxerxes* king of *Persia*) this rite of the *Aethiopians* written by *Herodotus*, and sayes that they salted, and then burnt them, and did put the ashes in holodie statuies of Golde, the whiche they inclosed in glasse wher they did set in some highe place of the house: so that all men that beheld the tumbe, might see not the dead body, but a lively statuie thereof through the glasse, but onely the richer sort had statuies of golde, the poorer of siluer, the poorest of clay. But some of the *Aethiopians*, sayes *Diodorus*, do cast the dead into a rimer, as the best sepulture, as did also some of the *Meroites*, but other of them kept them at home in their houses inclosed in glasse, other putting them in earthen pottes, buried them in the earth about the Temples. But this was general unto them all to sware by them: to account them soz Gods. The *Troglodites* did burie the dead, tying their necke to their feete with twigges of *Palinus*: and afterwarde they soudainly carried them forth merrie and laughing, vntill they had with earthe couered the bodie, and then licking a Goates horne vpon the graue, they departed. The *Panebi* in *Africa* did put in the ground the body of their deceased king: but his head being cutte off, signalled, did they set by in the Temple. The *Colchians* did not lay dead men in the ground, but hanged them vp on high vp on trees: & the *Phrigians* their dead prieses upon stones set vp of eleven cubites highe. The *Chii* after they had burnt the corses, and gathered the bones, they pounded

The burial of
the Meroites.

The burial of
the Troglodites.

The burial of
the Panebi.

The burial of
the Colchians

The burial of
the Phrigians.

The burial of
the Chii.

Byshops Blossoms.

all in a mortar, and embarking them in a shipp, did saile into the maine sea, & al a long as they went shisted them through a sive into the sea, vntill all were quite dissipated and consumed. The Arabians buried their kings in dunghils. It was peculiar vnto the *Cathaei* of all Indians, for the wife to be burned with her husband, and she that refuseth so to doe, was euer after accounted infamous, which *Herodotus* in his fifth booke affirme also to be the manner of the *Scythians* aboue the *Chrestonei*. Some of the Indians vsed when they felte themselves sore sick, to cause a great pile of wood to be made, vpon the toppe whereof they woulde ascend, and it being set on fire, burne them selues: and thus did a *Gymnosophist* in the campe of *Alexander the great*. The *Derbices* killed them that were past 70. yeares, and the next of their kinne did eate all the fleshe of them, (which *Sirabot* doeth also affirme of the *Irish men*,) but they strangled old women, and buried them. They that dyed before they were 70. yeares olde did they not eate, but put in the ground. The *Caspian* starued him that liued past 70. yeares, and casting him away into a desart would stand a farre off and watch his entent. If he were pulled and thorne out of the bread by byrdes, they iudged him happy: if by wild beastes and dogges, not so fortunate: but if by neither, then altogether unhappy. If dogges devoure my dead carcase (said *Diogenes*) I shal haue the burial of the *Hylcanians*, if vulturs of the *Iberians*. *Oneiscritus* wriates that the *Baltrians* did vsue to cast alius suche persons as were quite warne with age or sicknesse vnto dogges whiche they kept for that purpose, and calling them sepulchral dogges. But this is not true saies *Sirabot* who wriates that the *Missagians* thought it to be the best kinde of deathe, that men warne with age should be chopped into pieces, and eaten mingled with mutton. But those that died of sicknesse did they cast away as wicked folkes, and wrothe to be devoured by wilde beasts. The manner of the

Thra-

Thracians in burying of their noble men was thus. To bring forth the corse, to kill all kindes of sacrifices, & to feast thre dayes: and then the corse being first bewept, and after burnt, they buried, or otherwise couered it with earth, making a mighty highe heape, and setting forth all kindes of games, and specially combats. But the *Transi* among other buried their dead in the ground with all ioy and mirthe, rehearsing from howe many calamities and evils he was deliuered. When any of the kings of *Scythia* died, the people digged a great hole soure square, whiche when they haue prepared, they tooke the dead king his bodie, being wrapped in ware, his paunch taken out and cleansed, the which when they haue filled wth beaten siluer, sweete hearbs, yersely seede, and aniseede, they sowed it vp againe, & laying the corse in a waine, they caried him vnto an other countrie, who did the same that the other *Scythians* had done where he had been resident: they did vntround his eares, they rowded his hairs, they circumcised his armes; they wended his nose, and forehead, they thurst his left hand through with arrowes. Afterward they carried the kings corse in a wain to another nation that he had reigned ouer, who did accompanie the vnto y countrie from whence they first came. Now when they carping the dead king about had traucted all the countries, over who he had reigned: they laid him wth them y dwelt in the farthest part of the *Gerris*, & in the soiourne sepulchres of the kings: and whē they had saen him laid vpon a bed in a tumb, spears being sticke^d here & there, they also did set vp postes round about vpon whom they hanged a cloke y couered y tumb. But in the wide tumb wth y king, thei buried one of his concubines, being strangled, & his cupbearer, his Cooke, his horsekeeper, & y man y used to go on his messages, & also horses: & the first scuites of al other things, ye & also cups of gold. Whē they had so done, they auie hurled earth vpon him, coueting to make a very great and high mount.

The burial of
the *Transi*.

The burial of
the *Scythian*
kings.

Byshops Blossoms.

After a yere was passed the like did they againe. They tooke the chiefeſt of the Kinges ſeruauntes: (and the ſeruauntes of the Kinges of Scythia were all ſtræmen,) for no bondman ſerued the, of whom when they had strangled ſo. and ſo many excellent horſes, and taken out their intrailes, and cleaſed them: they filled them full of chaffe, and ſowed them vp. And when they had ſet on halfe of an embowled edifice turned topſie turnie, vpon two beames, and the other halfe vpon two other, & ſet vppre many made after this fashion: then they did ſet vp on theſe edifices the horſes, Strong peices of tymber being thrust thorough them along their backes & comming out at their neckes, who ſo ſtood that the formeſt vaults or embowled edifices did hold vppre the ſoze legges of the horſes: and the hinder did beare vppre their bellies cloſe to their thighes, both the legs hanged downe aloft: they bridled the horſes, and tyed their reynes vnto the poſtes. Then vpon every one of the horſes did they ſette one of the young men, a long peice of wood, which was falſened at the lower ende vnto the poſte that went thorough the horſe, being thrust thorough them: whiche came out at their necke. Theſe horſemen being ſet vp round about the ſepulchre, who ſeme like vnto a troupe of horſemen ſet to guarde the King, they departed. After this maner they buried their Kinges. But other Scythians when they were departed, did all their neighbours, laying the in waynes, carrie about vnto their kinſfolkes. Euerie one of their frenedes receiuing them, did make a feaſt vnto all that accompanied the coſte, as wel kinſfolkes as other. After this maner were priuate men carrie about fourtie days: and then buried in the ground: but being firſt cleaſed after this manner, when they had taken al the braine out of his head, and wafched it: this they did with the bodie. They did ſet vp thre poſtes one ſhoring aboue towards another: about theſe poſts did they hang wol-

The burial of
priuate Scy-
thians.

wollen caps, and into a trey set in the mids of the posts, and cappes, did they throw fire stones, vpon whom they did cast sedes of a kinde of flaxe that they haue: whereof they made a perfume, causing such a vapour, as no censars do among the *Greekes*. With this odour the *Scythians* being brought into an astonishment vse to crie out right, and howle. But of the *Scythians*, saies *Mela*, the *Esedones* did celebrate the funeralls of their parents merrily with sacrifices, and festiuall assemblies, of their frendes, eating the dead bodies chopped together with mutton: but the heades after they had finely polished the, did they make mayzers of, trimming them about with golde: and these were their last dueties of pietie. He also telleth that in *Thracia*, when a husbande died, his wifes, who are alwayes many, did earnestly contend whom her husband best loued in his life time, and was the most worshiest woman: that she might be claine vpon her husbandes bodie, and burnt with him: which she, to whom it was adiudged, did ioyfully fulfill: the rest mourning and with lamentable voyces & bitter beating did bring forth the cozle vnto buriali: and by this onely way could they be comforted: if that certayne men did bring weapons and money or cattel vnto the roge or funeral fire: and say that they were readie either to compound with the fate of him that lay there, or els to fight with it; but when there was place neither for money nor for fight, then they remained suiters vnto the women. The *Masilians* buried their dead without any lamentation or beating of themselves: finishing the funeralls with a domesticall sacrifice and a feast made vnto their kinnesfolkes. The *Tauri* in *Serbia* did vse to burie with their kinges such of their frendes as they best loued in their life time. The *Galles* burned, and did put in the ground their dead folkes, burying with them their booke of remembraunce and ordering of their af-

The burial of
the Esedones.

The burial of
a countrie in
Thrace.

The burial of
the Masili-
ans.

Vale Max.lib.
2. cap.1.

The burial of
the Tauri.

The burial of
the Galles.

faires

Byshops Blossomſt

faires and businesses, and also of their debtes : there were some also that would willingly cast them selues into the roges or burial fires of their friends, as though they should by that meanes live with them together in an other world. When the king of *Lacedemonia* happened to dye, horſmen did carrie newes of his death thorough out all the realme : and women went about the citie, making a great noyse with ringing of brasen pots and basens. And while this was a doing : of every house there must one man and one woman be desiled with mourning, or else a great fine was set vpō their heads. But at the funeralls, they vſed the same order that the Barbarians of *Asia* did at the burials of their kings. For there must be at the funeralls out of every region of *Lacedemonia*, al that were of aliaunce vnto him. Of whom, and also of bondmen, and the *Lacedemonians* them selues, after there were many thousandes assembled togerher : then both men and women pricked and punched their foreheades without feare, and vſed an unmeasurable howling : affirming every last king to be the best. But that king which dyed in the warres, after they had made a very lively Image of him, did they carrie to be buried, laying him vpon a bed gorgeously trimmed. At his interring, proclamation was made, that no Judges nor Magistrates shoulde sit, and that there shoulde be continuall mourning, but for private men they might mourne but eleven dayes. But I thinke this buriall was common vnto all the *Greeks*, to burne their bodies: and putting the ashes into a pot or stone to burie it in the ground, setting vpon the graue a tumbe. *Seruins*, al though *Celius* doth reprehend him for it, thinkes that the vſage of burning deade bodyes was begunne by *Hercules*, who burnt *Arginus* the sonne of *Lycimnus*, bringing his bones with him vnto *Lycimnus*, that he might performe the promise which he had made vnto him: that he would

The buriall of
the king of
Macedon. He-
rod.lib.6.

The buriall of
the Greeks.

Who began
burning of
the deade.

woulde bring him home his sonne againe. And vpon the eleuenth of the *Eneidos*, he sayth: that *Herachitus*, who would haue that all thirgs consist of fire, holdes, that al bodies ought to be resolued into fire: but *Thales*, who af-
firmit all things to be bred of moysture, sayes, that bo-
dies ought to be couered in the earth, that they may be
resolued by moysture. And on the thirde that the *Egyptians*, men skilfull in all wisdome, doe conserue their
corzes, being seasoned (for saycs *Mels*, they keape the
deade, being medicined by art at home in their houses) that the soule may long time continue and remaine ob-
noxious and bound vnto the body: that he may not sone
passe into an other body: the *Romanes* do contrarie, for
they burne the bodies, that the soule may incontinent-
ly returne into generalitie, that is to wit, into her na-
ture. *Herodotus* wrieth in his thirde booke, that the *Egyptians* & *Persians* think it not lawfull to burne the dead.
for the *Persians* doe holde the fire for a God: and it is
not nice and convenient to offer a deade mans car-
kasse vnto a God. But the *Egyptians* be persuaded,
that the fire is a certaine living beast, which doth con-
sume and devouir all that ever it can get: but when it
hath eaten and absument all, that then both it, and also
al those things which it hath devoured, do dye together:
therefore the *Egyptians* haue decreed neyther to burne
folkes, nor yet to cast them vnto beastes, which many
other nations did: but to season them, that they may
not be consumed by wormes. But to returne againe
vnto the *Greekes*, *Homer* thus describeth the manner of
their buriall, when he writeth howe *Patroclus* was bus-
ried. They made a mightie pyre of wood an hundred
feete highe, vpon the which they layde the deade body,
pouring into the fire gallons of oyle and hony, and
threwe in also sheepe and oxen (alwayes provided that
they were euene), out of whome they had before taken

The opinions
of Herachitus
and Thales of
buriall.

Why the *A-
gyptians* pre-
ferred the dead
bodies.

Why the
Greekes burnt
the bodies.

Why the *Per-
sians*, and *A-
gyptians* wold
not burn their
deade.

The funeralls
of the *Greekes*

Byshops Blossoms.

The funerals
of a capteine
Slaine,

The sumptu-
ous charges of
funerals.

The Romane
funerals.

the caules, and talowe, and layde vpon the coose: and when the carkasse with all these geare were burnt, and the wood spent, they did put the fire quite out with black wine, and gathered vp all the bones and ashes, whiche being put into a cup of gold, and wrapped in two foldes of tallowe, they digged a graue, in which they layde the cup, throwing still earth vpon it, vntill they had made a great hillocke: wherevpon they did set a tumbe. If that a noble man were slaine in the warres, they vsed to kyll and burne with him for an infernall sacrifice to appease his spirite, certeine of the enimies prisoners. So doth Achylles sacrifice twelue Troians vnto Patroclus: and Aeneas as many Rutilians vnto Pallas: and Alexander vnto Ephestion, (although he dyed of sicknesse) all the Cusci that were aboue 14. yeares: whiche in olde time to haue bene also vsed in Italie, doth appeare by Seruins vpon the tenth of the Aeneidos: where he hath these wordes: *Inferia* be the sacrifices which are payde vnto hell. Indede it was the manner in olde time, for prisoners to be slaine vpon the sepulchres of valiaunt men: but afterward whē that seemed to be ouer cruel, it was thought good that sword players shoulde fight before the sepulchres, who thereof were called *Bustiary*, of þ buskes or buriall fires. The Greekes also vsed at burials to hold great feastes, playes, and all sorte of games, as Achylles doth in Homer, at the buriall of Patroclus: and Aeneas in Virgil, at the twelue monthes mynd of his father. Hereof arose those incredible charges of funerals, that Alexander bestoived 10000. talents, that is, 1875000. l. vpon the funerals of Ephestion: and Isidorus a Romane, willed by testament his heire to bestowe vpon his funerallcs 15. thousand sesterties, which amounts to aboue 87937. for the ryotous Romanes followed all the rites of the Greekes in their funerals: burning the body, and laying the bones in a pot or stone in the ground, and setting there-

therevpon a tumbe, and holding of magnificent feastes, games, stage playes, and all such other pastimes, C. Cu- Curio his mar- rie, who sayes Plinie, had no goddes to put into the Cen- uelous Thea- tors booke, but onely the discord of Pompey and Cesar, did cc. 36.15.

at the funeralles of his fathur make two mighty The- atres of wood, the one set close vnto the other, eyther of them hanging by one vice: so that in the soorenone they stode backe to backe, that the players in the one shoulde not with their noyse hinder the other, but soudenyly with all the people sitting vpon them, were they turned round about, so that the one stode right ouer against the other: and at the last their horns (for they were made in forme of a newe mone) ioyned close together, and made an amphitheatre round, wherupon sought sword players. But bicause I speake a little before of the great charges bestowed vpon the funeralles of Ephestion, I thinke it not vnpleasant to rehearse out of Diodorus Siculus, som- what of the sumptuous manner of them. All the cap- teines and friendes of the kinges (sayes he) seeking to feede his humour, and to followe his affection, caused Images to be made of yuorie, golde, and other pretious stufse. But Alexander him selfe gathered together a great number of Architects, and the excellentest work- men to adorne his funeralles. And first of all did he cast downe ten furlongs of the wals of Babylon, & all y^e bricks being gathered together, caused he to be carried away, y^e the ground might be level to build y^e roge or funerall fire vpon: y^e which he erected fourre square, every side be- ing one furlong long: y^e rest of y^e plot he diuided into 30. edifices, y^e which were built wth stories boorded wth palme tree: at y^e lowest part were set 240. bakes of quinqueremes or galleies with fwe ranckes of oares of golde, and vpon every one of them, as it were vpon the stemme of a galley stode two archers two cubites high, resting on their knes: in the middes stode fwe statuies in armour, of fwe cubites high: and all the places betwene them

The funerals
of Ephestion.

¶. ii. were

Byshops Blossoms.

were couered with drawne courteins of purple. On the second storie were fiftene lampes whose flame were inclosed with crowns of gold. In the top or highest storiy, where the fire should be put and kindled, were Eagles portrayured, spreading abroade their winges, and looking downe vpon the dragons, that stode beneath sta- ring vppe vpon them. The third storie was filled ful of a myghtie number of wild beasts wrought for that pur- pose. The fourth had the sight of the *Centaures* made in golde. The fift had Bulles, and Lyons of golde: first a Bull and then a Lyon, and so stil in like order. Aboue all this was the highest storie hanged round about with the weapons of the *Macedons*, and also of all the Barba- rians, bothe to shewe the vallo of the *Macedons* and also to signifie what nations they had conquered. Then vpon the toppe of al did there stand holow Myrmaides, in whom were hidden certaine men that sang the sum- ral *Penia* or song. The heighth of the whole work was esteemed to be 130. cubites. And when that the capteine, the souldiers, the embassadours and the inhabitants did to the uttermost of their power helpe to furnishe ar- do;ne the pompe, there was bestowed aboue 12000. ta- lentes, that is, 572500. And after the rate and proporti- on of this magnificence were all other thinges celebra- ted in the funerals, and buriall with surpassing brave- ry. And last of al were men comandement to sacrifice vnto him as vnto a God p;esident. To furnish the funerals of so dñe a belue, Alexander gaue commandement vnto all the cities nare to helpe and garnish the pompe by all meanes, and with all things that they could possi- ble. He also gaue commandement to all the cities of *Asia* that they shold put out the fire which was kept in the Temples, and called the holy fire: the which thing was never vsed to be done among the *Perasians* but at y death of their king. In this place also, although somewhat out

of order, will I set downe out of *Thucydides* the publicke obsequies the which the *Atheniens* kept for their countrimen that were slain in the *Peloponnesian* wars, following the auncient manner of their countrie. Three dayes before the buriall was there made a great tabernacle: within the which were laide the bones of them, y were dead, that their parents & friends might lay upon them, what they thought good. Afterward every kinage or tribe of the towne had a great coffer or coffin of cypresse, into the which they did put the bones of al them of that tribe which were dead, and carried it in a chariot to the usuall place of buriall. And after all the coffers, was there carried in an other chariot, a great bedd ready made, & garnished, without any body lying theron, the which represented these deadmen whose bodies could not be found. These chariots were conducted and accompanied by all sortes of people, citizens or other (those y would go) unto the sepulchre: where the wifes & parents of the deceased wept bitterly, and made great lamentation. Then did they lay all the coffers & coffins in a publicke sepulchre, a monument made to; y purpose, in y fairest suburbe of the citie: the which sepulchre is called *Ceramicon*, where in they used to bury al them that died in the warres, etc. except it were they that were slaine at the battell of *Alcione*. In memorye of thole singular yowesse, they had willed a publicke sepulchre to be build in the selfe same place. And after the bodies were buried the usage was, y some notable personage of the citie both to knowledge a honour shold make an Oration unto the people in y praise of the personnes departed: the which being ended every body departed home. But sayd to make the oration at that time to the valiant and eloquent *Peloponnesian* pointed. And knowe to have unto the laundes, y the ende in *Plinius*, yte was not observaciong of the lawes of the first law to burne y dead bodies, but to lay them yirly earth: but for the dead.

Byshops Blossoms.

terward when that they understood, y those which were over whelmed by warres, farre from home, were often times taken vp, an ordinaunce was made, y all should be burnt: & yet they kept the auncient rite diversly: for they do report that none of the house of the *Corneli* were burnt before *Sylla* the Dictator, who feared lest he himselfe should be taken vp and handled after his deathe, as he in his life time had dealt with *Marius* his dead body. Learned *Vulcaterranus* doth holde, that after the time of the *Antonines*, (of whome *Heliogabalus* was the last) they burnt no cosles at *Rome*. And before that time I read in *Tacitus*, that when *Nero* had slaine in his madnes moode his wife *Poppea*, he burnt not her body, but stufing it full of odours, after the maner of soverigne kings, buried it in the sepulchres of the *July*: but the solemn accustomed funerals were kept. Furthermore laying of the dead body in the earth, doth *Cicero* truely thinke to be the most ancient kinde of burial (for the Patriarches were so buried:) wherunto *Xenophon* also seemeth to assent making *Cyrus* to will his sonne to lay him neither in gold, siluer, nor in any thing else: but only to restore him vnto the earth. This also was common bothe vnto the *Greekes* and *Romanes* to burie the dead with great lamentations, and teares, without whitch, saies *Seruus*, they thought that they were not orderly & duely buried: wher of procedes that complaint of *Drances* against *Tarquin*: we, an vnbelwept multitude, may be slaine in the fieldes: for the whitch cause they bled to hire women to weape & houle at burials: whereof *Chrysostome* doth make mention in many places, & *Horace* also toucheth in his booke *De Arte Poetica*. *Chrysostome* in his 69 sermon vnto the people of *Antioche*, blameth in them the tearing of their haire, the baring of their armes, the dissipating of their eyes, and the wearing of blacke apparell, and vpon the first vnto the *Philippians* scratching of their faces: & he rebu-

Rites of burial
al common to
many coun-
tries.

In Epistolam
ad Cor. 8.12.
In Macho. 32.
& in cap. ad
Cor. 1. Ser. 13.

rebuketh their immoderate and vndecent mourning so sharply, that he threatneth to excommunicate them which would not ceasse to vse it. And not without god cause.

For by *Bellonius* his report it is vsed among the *Greekes* P. Bello in

even at this day: that when one is dead, all the women obseru-

of the towne or hamlet wil assemble together even at y

hard morning, and there continue vntil night, making

a very piteous howling, and wofully tearing their hairs

renting their faces, and thumping their brestes. And

that their pauses (as the musicians terme them) may

be the better vnderstoode, they byre a woman that hath

a good wife and a cleare throte, to leade the song, whcm

all they follow, singing al the actes and life of the decea-

sed even from his nativitie. But the auncient *Germanes* Tacit.de

did some wize drye their teares, & leaue off their lamenta-

tions: but remained somewhat longer in sorrow, and

sadnesse. It was also permitted onely vnto the women

to mourne, and vnto the men no more but to haue them

in memorie. There was no ambition of funerals amog

them: this only was obserued: that the bodies of famous

men were burnt with certaine woddes: neither did they

make high the pile of the funeral fire, either with gar-

ments, or odores, as did the *Romanes*, but every man had

onely his armour and weapons caste into the fire with

him, & some of them their horses; the graue was raised

up with green turves, they despising & abhoring y paki-

full and laboursome honour of tumbes, & monumentes,

as heauy and grievous vnto the deceased. But I read in

Curtius y Alexander in his great mourning for *Ephestion* The manner

cominandered the manes of all the horses & mules in the

samps to be shorne, y pinnacles of al y cities were about

to be beatē down, & neither pipes nor other instrumentes

of musick to be vsed for a time in the campo. *Herodotus*

writeth in his ninth booke, that it was the maner of

the *Perians*, when that their king, or any of constangu-

nitie or familiarite with him died, to poule themselves,

and

moni Ger.
The burial of
the Germanes

The manner
of the Perian
mourning.

Byshops Blossoms.

and to share the manes of their horses, and other beasts

The maner be, eyther for burthen or the saddle. But the vsage of the habites of the Romanes was quite contrarie, for they in all kynde of mourning and sorowe, did let their head & beard grow long; whereof came y merrie ies of Sabinus: who being

A merrie tale of Sabinus. offered by the Crees, because they sawe the Proconsul

Appius singularly to favour him, to beare the chiefe office among them: which officer must beare his beard and the haire of his heade long, thanked them heartily for their god wills, but he would none of it: for he had borne it twice already at Rome, for he had bene twice accused of notorious crimes. But to shane their beards in mourning, maye seeme to haue borne a fashion in France, yea of late yeares, for in Froarl, the Earle of Foix shaueth his beard for the death of his sonne. Moreover, Suetonius reporteth in the life of *Caligula*, that whē the Romanes hearde of the death of the noble *Germanicus*, they battered their temples with stones, they threw downe the altars of their Goddes, some did hurle their households Gods into the streates, and finally, other did cast away their children lately borne. Also the Barbarians that had eyther forreigne or civil warres, as in a common heauinc ste consented to truce. Some of the kings shaved their beards, and the heads of their wifes for a token of suppreme mourning. The king of the *Parthians* commanded a *Magistanū*: which is to abstain from hunting, & setting at meate together: like unto the Romane iustitium: whiche *Caligula* commaunded to be kept so straightly for the death of his sister *Drusilla*, that during the time (dassid) no man upon paine of death in night long, durst rossup, yea with his parents, his wife, or children, to shew respect; this I thine in *Seruus*, that men at the first did use to burie the deade at home at their houses: and y dead y it was permitted the *Laetamores* to burie within their citie, yet, and to set by

The maner of mourning of the Romanes and diuers barbarous nations for the death of *Germanicus*. a common heauinc ste consented to truce. Some of the kings shaved their beards, and the heads of their wifes for a token of suppreme mourning. The king of the *Parthians* commanded a *Magistanū*: which is to abstain from hunting, & setting at meate together: like unto the Romane iustitium: whiche *Caligula* commaunded to be kept so straightly for the death of his sister *Drusilla*, that during the time (dassid) no man upon paine of death in night long, durst rossup, yea with his parents, his wife, or children, to shew respect; this I thine in *Seruus*, that men at the first did use to burie the deade at home at their houses: and y dead y it was permitted the *Laetamores* to burie within their citie, yet, and to set by

In 6. Ae.
Romane rites
at burials.

tumbeſ and monumeſts about the temple: but afterwarde, the Romanes were moſtly buried in *Appia Via* without the citie: and *Vulpian* rehearſeth an Edict of *Adrian* the Emperour, that no man vpon paine of fourtie aurei (which I take to be twentie poundes) ſhoulde burie any man within the citie, with a penaltie alſo on the officers that ſuffered it: yet I reade in *Plutarche*, that it was graunted vnto noble and famous capteins, and their posteritie to be buried in the Romane *forum* or market place: but the Romane Emperours were well neare all buried in *Mars* his field, where they were made Goddes. Furthermore, this I note out of *Appian*, that the greatest cauſe, that the rich men did alledge againſt the lawe for diuision of landes among the people, was: bycauſe they ſayde, it was a wicked thing for to haue the ſepulchres of their auncelours to paſſe vnto ſtrangers: albeit *Pomponius* the lawyer doth hold, that the Owners of lands vpon whom they haue buil- ded ſepulchres, haue right to reſort vnto, and viſite the after that the landes be alienated. Moreouer (ſayes *Sennus*) it was the maner among the auncient Romanes, In. 5. Aeneid. that where ſoeuer a man dyed, he was brought home vnto his owne house, or of his kinſfolkes, and there kept ſeven dayes, and the eight burnt, ſo he were aboue three yeares olde, and the ninth buried: whereof the playes that were kept in the honour of the deade, were called *Ludi noueniles*. Every day of theſe ſeven was the bodie annoyncted with pretious oryntments, and washed with hote water, and called vnto with a lowde boyce, to ſee if he would come vnto him ſelſe againe: for many had returned to life in the muddes of their burning, & could by no means be ſaued. After this was he carried forth vpon a highe bed with his ſate forwarde, to be burned, the people following (althoſh afterwarde in the time of *Hierome* they went before) with toches, tapers, & can-

Virg. Aenei. 12.
Perſ. Satyr. 3.
Alex. Aphrod.
in Proble.

Byshops Blossoms.

bles, and trumpets sounding, & pipes and other musical instruments playing, & also many boughes of Cypres were borne before y heire, the which were sticked down rounde about the fire, because (sayes *Varro*) the people which stode about, should not be annoyed w the smel of the burning of the corps: the people continued there, answering vnto the wæping, words, gestures, & doings of the Preſta or leader of the lamentations, vntil that at the length, y last word was pronounced *ilicet*, ye may be gone if ye list. *Polybius* wryteth, that when a noble man died in *Rome*, they carried the corſe vnto a place in the citie, where orations were vſed to be made vnto y people, called the *Koftra*: where his ſon, or eſſe ſome other of his kin, did make an oration in his praise, & of his noble actes: & then they buried him, & then did ſet vp his Image in the nobleſt parte of his houſe, & buiſt about it little chappels of wood. But when any notable man died, there rode round about the corſe, diuers men y ſeemed very like vnto him in ſtature & other points, who ware apparell, if he had ben Consul, or General of an armie, guarded about w purple, if he had ben Censor, of cleane purple, but if he had triumphed, interwouen with gold. Thus rode they in their chariots, & the bundels of rods, the ares, & other enſignes belonging vnto the office, that he had borne in his life time, were borne before the: but whē they came vnto the *Koftra*, they did al ſet down in their ſeates of yuozis, & the was done as you haue heard before. Furthermore *Plinic* affirmit, that it was the vſage throughout the whole worlde, to burne at burials great heapes & pyles of odors, wheras they offered them vp vnto the Gods but by crunis. This alſo was comon vnto the *Athenians*, for the nerke of kin to make an oration, in praise of the dead person at his buriall. I read in *Valerius Maximus*, that it was firſt ordeined at *Athens* by *Pericles*, but *Plutarche* in y life of *Publilius*, affirms it to haue come frō *Solon*, to whom I do rather aſſent: but

Hist. lib. 5.

Lib. 8. cap. 18.

afterward it was enacted, y it shoulde not be lawfull to make an oration in y praise of the dead, but only at burials made by y publike weale, nor for every man to pronounce it: but such an one, as was by publike authoritie appointed therunto. But y first that was praised at *Rome*, was *Ianus Brucus* the first consul, & that by *Publio* his college: it was also permitted unto women in y time of *Camillus*, because they gave their iuels to make a cup for *Apollo*, y which shuld be sent unto *Delphos*. But this was peculiar unto y Romanes, to canonize their god emperours after their death for gods, y maner of y which consecration & funerals, is thus described by *Herodian*. When the emperour is departed out of this life, there is in al the whole citie as it were a certaine mourning mired w festial celebratis, for they burie the dead rous, body, after the rite of their country, w sumptuous burial. But they make an image very like to y emperoz deceas'd, which they lay forth at y porch or comming in of the court, vpo a very great & high bed, covered with clothes of gold: & the image doth lye pale like unto a sickle man. But about the bed on both sides set there a great part of the day, on the left side all the Senate, apparelled in blacke, but on y right, matrones honourable for the dignitie of their husbands or parents: none of them weareing any gold, ouch, or tablet, but being clothed in streight shorwt white garments, saeme to be women in great beauynesse. This do they continually the space of seuen dayes, the Physicians repaying every day unto y dead man, & looking vpon the image, as it were the sickle emperour, telling daily, that he wareth worse and worse. Afterwarde, when he hath seemed to haue changed life for death, the noblest of the yong gentleme. and the very floure of the orders of the Senato; s and horsmen, tooke vp the bed vpon their shoulders, and bare it along the Sacred waye (a streate so called) into the olde forum,

The funeralles
and deificati-
on of the Re-
mane Empe-
rour.

Byshops Blossoms.

Where the Romane magistrates had vsed to gie vppe their authoritie and offices. But on both sides of the Horum stepps or grices were built like vnto staires vpon the whiche was on the tne side a greate compaines of the children of the mosse noble men, and senatours, and on y other of noble women, which did sing hymnes and Paans made with solemine and lamentable verse and note in the honour of the Emperour departed: which being ended, they tooke vp the bedde againe, and carried it out of the citie into Mars his fielde, where in the broadest place of the fielde there was a skaffolde set vp foure square with cquall sides, built of nothing else but myghtie tymber, in the forme of a tabernacle. Within it was a wal all fille d full of drye stickes, bixes, spray and all other thinges, that wil quickly take fire: but without, it is adorneed with hangings of purple, and golde, & with Images of Iuorie, and diverse kindes of pictures and paintinges. But vnder it was there another lesse Tabernacle set, but in forme and garnishing very like vnto the first, with gates & dores standing wide open. And so also a third and a fourth, ever alwaies lesser, & lesser and so other beneath them vntill you come vnto the lowest which was the least of all. You may likene the forme of this building vnto those towres, that stande over haunes, who by shewing of fire in the night doe direct the shippes into safe robes, the Greekes do vulgarly cal them Pharos, and we towres seruynge to such uses, as lanterne toures. Then the bed being carried vp into the seconde Tabernacle, they get together splices, perfumes of all kindes, fruities, hearbes, and all swete smelting iuyces, and powred them downe by heapes. For there was neither nation, nor citie, nor man, excelling in any honour or dignitie, but every one of them did auie one vpon another, givē those their last gyfts vnto the honour of the Prince. Howe when they had made a myghtie great heape

heape of odoriferous thinges, and all the whole place
was filled full of them: all the whole order of the horse-
men rode round about the edifice, making their horses
to tread that solemnne kinde of daunce, which the *Lace-
demonians* did vse to exercise armed, called *Pyrrhica*. Cha-
riotes also were drawn round about it, who were gui-
ded by men clothed in purple, bearing the persons of all
the *Romane* capteines, and of al their famous *Princes*.
After all these solemnities were celebrazed, the success-
soz of the Empire tooke a fire brand, and thrusset it into
the Tabernacle. Then all the multitude on all partes
did thicke and threfolde put to fire and incontinently al
the whole edifice being filled full of that dyre stuppe, and
those odoriferous thinges, burned with a mightie fire.
Anon, from the lowest & left Tabernacle was an Ea-
gle let go, who flering out at the topp of a building, toge-
ther with the fire, it was beleued did carrie the Empe-
rours soule into heauen. And then ever after that
time was the Emperrour worshipped with the other
Gods. But the funerals and buriall of *Augustus* is The funerals
thus set forth by *Dion*. There was a bed or bairn made
of golde and iugre adornd with clothes of purple inter-
woven with golde. In the lowest parte thereof lay the
dead body, inclosed in a chest, but his image of ware in
triumphall robes was laide aboue to be seene of all
men. This did the nominated Consuls carie: an other
was of golde carried out of the Senate house, & the third
in a triumphall chariot. Behinde them were boorne the
Images of his grandfathers and kinsmen dead, (except
of *Imra Caesar* who was enrold among the halfe Gods)
and of all other men that ever had been famous in *Rome*
for their actes, beginnynge at *Romulus*: among whom
was also an Image of *Pompey* the great, and at the nati-
ons whiche he had subdued, set forth in their proper ap-
parell and habite: and after them, all his noble actes,
K.ii. conquests,

Byshops Blossoms.

conquestes, and victories. The hearse being set downe at the *Rostra*, *Drusus* his adopted sonne read an *Oration* in writing: but at *Rostra Iulia*, by the decree of the senate, *Tiberius* had an eloquent speeche vnto the people in his praise: whiche beeing ended, they that brought the hearse thither, did take it vppe, and bare it out at the triumphal gate. There attended on the corse the *Senate*, the *horsemen* with their wives, the *Prætorian* soldiers of the guard, and almoste all men that were then at *Rome*. After that his body was laid vpon the roge or pyle of wood, whiche should burne it, fitte of al the priests went rounde about it, after them the horsemen, then the *legionarie*, and also the other souldiers, and lastly they whiche had had any charge of custodie, throwing vppe on him all the rewardes that euer they had received of him for their noble actes in the warres. After this the *Centurions* or petie capteines, taking firebrandes did set on fire the roge: whiche being absumed, an *Eagle* was let to go, who flying out of the roge, did as they woulde say, carie *Augustus* soule into heauen. When all these thinges were done, the rest departed: but his wife *Lucretia*, with the chiefe of the horsemen tarying in that place ffeue dayes, gathered together his bones, and laide them in a tumbe. The men did not mourne for him many dayes, but the women by decree an whole yeare, as they had done before time for *Brutus*, *Publ. Cæsar*, and other. Moreover at *Rome* the wiues vsed to mourne for their husbandes tenne moneths in white: within the whiche time if that they maried, *Numa* made a lawe that they shoulde offer vppe a cowe with calfe: but afterwards it was enacted that they shoulde be reputed infamous.

Plu. in vita
Numæ.
Pomp.
The funeral of
the Iewes.

But nowe leauing the *Romanes*, I do finde that the *Iewes* vsed to annoynt their dead all ouer with pretious ointments, and then wrappynge them in a sheete full of sweete odours lay them in a sepulchre or graue, as

we

we reade that *Joseph of Arimathea* buried our Saviour's bodie, embaueming it with a myrture of Aloe and myrra of an hundred weight. *Iosephus* in his first booke of the warres of the Jewes telleth this of the burying of *Herodes*.

All the heurses were garnished, and set with golde and precious stones: but the bedde it selfe was spotted with purple: the bodie also was couered with purple. The funerals of king Herode. But a Diademe was sette on his head, but ouer it a crowne of golde and a scepter at his right hand, and aboute the bed attended his children with his kinssfolkes. Moreover the guarde, and the bande of the Tetrarchie, the *Germanes*, and the *Galate*, went all before in battell araye and furnitvre. But the rest of the souldiours did decently folowe armed the capteines and chiefe of their orders. But five hundred bondemen and libertes carried odores. The bodie was with this pompe carried two hundred furlonges to *Herodian*, where it was buried. Her was mourned for seuen dayes: for the v sage of the countrie would alio we no longer, whiche is agreeable vnto that saying of the *Sonne of Syrach*: the mourning for a dead man is seuen dayes. Yet I reade no certaine time appointed by the lawe, and also I finde that the *Israelites* mourned for *Mose* thirtie dayes & for *Aaron* other 30. But why we doe not reade that *Iosue* was mourned for, as wel as *Moses* and *Aaron*. Jerome in his consolation vnto *Paula* for the death of *Blesilla*, affirmes the cause to be, for that *Aaron* and *Moses* presignified the time before the comming of Christ: but *Iosue* figured Christ and the time after. In the which Epistle also he doth report that the Jewes in his time did vse at the death of their frendes to go barefooted, and tumbled in Ashes, to lye on hayre clothe: and least that any thing should want vnto superstition, by a lewde rite of the *Piaristes*, the first meate y they did eate was lentilles.

Further-

Byshops Blossoms.

Furthermore, these rites I note out of the sacred Scripturcs, to be vsed by þ Jewes in their solcinn mournings to rent their clothes, to go barefooted: ye sometimes all their bodie half bare, to lye prostrate on the ground, and vpon haire clothe, to shane their heads, and beardes, and cast dust and ashes on their heades, to sit in ashes, to co-uer their face with a whode, to apparel them selues in haire cloth, ye to cut the brawnes of their fleshe: whiche thing although I finde forbiddien in *Leuit.19.* yet this to be commonly vsed among the Jewes may we proba-bly gather by the sixteenth of *Jeremie*: and *Jerome* vpon that place doth affirme, that diuerte Jewes still vsed it in his time. I finde also that they vsed to go a gossiping, as we do nowe ferme it, vnto them that mourned: car-rying with them breade and wine, and making them good cheare. This also is worthie to be remembred, that the *Nazarenes* might not be present at the funerals no not of their parentes, brothers, nor sisters, & the high Priest, only of his parentes, children, brothers & sisters, so she were a virgin, but at no buriall else, no not of the Prince: and yet was it not lawfull for him to passe by a dead bodie, and leaue it vnburied: for the lawe com-maunded the Jewes to burie their enimies. And thus mache of the Jewish funerals. But this was com-mon vnto all civil nations to erect vpon the graue name-ly of noblemen, & Princes, a tumbe: but they began to be so sumptuous at *Athens*, that the citie was forced to make a lawe, that no man shal ouide builde other tumbe, then suche an one, as tenne workemen could make in thre dayes: vpon the whiche neither might there be a-ny Image of *Mercurie*, which they called *Hermes*. Also *Demetrius Phalerenus* prohibited by Statute any piller to be set vp vpon any graue, aboue thre cubites high: or any table, but pillars were not set vpon the graues of none, but very noble and famous men: whereby was signi-

2. Reg. 1. 13. 9.
E. 20. 22.
Ezech. 24.
Mich. 1.
Job. 1. 2.

Tob. 4. Pro.
13. Hier. 16.

Num. 6.
Leui. 21.

Of tumbes.

Signified that they did excede other men, which nowe a-
dayes (sayes *Plinie*) is done by Arches, a new inuention.
It was not lawfull at *Lacedemonia* to ingraue any mas-
or womans name on a tumbe, but only of them whiche
had valiauntly dyed in the warres. *Plutarche* in the
lives of the temne Rhetoricians, writeth: that there
was ingrauen in *Iſocrates* his sepulchre, a Ramme of The tumbe of
thirtie cubites, wherein was a Syren of seuen cubites, *Iſocrates*.
for a mysticall signification, and also neare vnto it a
table, which had the Poetes, and his scholmaisters, a-
mong whome was also *Gorgias*, beholding an Astrono-
micall sphere, and *Iſocrates* standing by him. *Augu-*
ſtus in his life time, built for him selfe in *Mars* his field,
a tumbe of wonderfull workmanhippe, with twelue
dores, in memorie of the twelue Dages, and an ob-
eliske, wherein was ingrauen the interpretation of the
nature of things, out of the philosophie of the *Egypti-*
ans. Unto the whiche obeliske, *August* added an other
mariellous god vse, that was, to finde out by it the
shadowes of the Sunne, the length of the dayes and
nightes. He added moreouer vnto his tumbe a parti-
cus or walking place of a thousand fote long, and gar-
dens of pleasure, with wonderfull, beautifull, and god-
ly groves, yet coulde not the sumptuousnesse thereof
cause it to continue five hundred yeares, for *Theodorite* De cur bre.
affect.lib.8.
affirms, that in his time it was not to be seene: this
tumbe he called *Mansoleum*, by the name of a famous
tumbe built in *Syria*, by *Quæne Arthemisia* for her hus-
band *Mausolus*, & accounted among one of the wonders
of the world. The whiche monument was from the
South to the North, sixtie thre fote, but shorter in the
frontes. The whole compasse of it about, was 411. fote,
and 25. cubites highe, inuironed round with 36. pillars.
The east part was ingrauen and cut by *Scopas*, þ south
by *Timothæus*, þ north by *Bryxaxis*, þ west by *Leochares*.

¶.

¶.

The tumbe of
Augustus.The tumbe of
king Mauso-
lus.

Byshops Blossoms.

Before they had finished it, the *Quæne* dyed, yet they departed not before it was done, iudging that it would be a monument of their glory and cunning: and at this day (sayes *Plinie*) the handes contend, and no man can iudge which peice is best wrought. There came vnto them also y fift workeman, for a *Pyramis* drawing it selfe in, stil lesse and lesse with xxxiiij. stayres, like vnto a steeple being built vpon the vnder side wall, the whiche they called *Pteron*, doth make it equall with the rest of y worke. Upon the very top of all, is there a chariot drawn with foure horses of marble, whiche *Pythis* made: the whiche being tre score fote highe, dothe inclose the whole worke.

The tumbe of
the king of
Micæ.

I reade in *Paulus Venetus*, of a sumptuous tumbe made by a king of *Micæ*, whiche countrie is nowe vnder the great *Cham*, which was couered all ouer with plates of gold and siluer, and at the heade of it, a *Pyramis* of marble, 70. fote high, and as thicke, on the toppe whereof was a sphere: all the whole *pyramis* or sphere was couered with plates of golde, a finger thicke, so that a man coulde see nothing but golde. The sphere had a great number of belles hanging on it, whiche when the winde blew, did ring. Such an other like *pyramis* was there also erected at the feet, which was couered al ouer with plates of siluer. *Ye haue heard before* of the tumbe of *Porsena*, and also of the labyrinthes, and *pyramides* were the tumbes of their builders. Yet I can not moderate my selfe, but that I must nedes relate vnto you out of *Diodorus Siculus* (who sawe it) the tumbe of *Sy-mandius* king of *Egypt*. At the comming in thereof, was there a porche or gate built of speckle stone, the lengthe whereof was two acres, and the height 45. cubites. After this was there a square roomie set round with pillers of square stone, every side of it conteining foure acres. In it soz pillers were there set vp beautes (made of one

The tumbe of
king *Simandi*
us.

stone

stone a p̄ce) of sixtene cubites, built after the auncient forme. The roose aboue was made of stoncs two p̄ces broade, and garnished with diuers blewe starres. Out of this roome was there an other entrie in, and at that a gate like vnto the first, but with greater stoncs of carued wo:ke. At the comming in, were th̄re mightie statuies set of one stone a p̄ce, made by *Memnon*. One of whom be made sitting, with a foote aboue seuen cubites, and did in greatness excede all the statuies of Egypt.

The other two were as her daughters, lesse then the mother, and came vp but to her knēs, one standing on the right hande, the other on the left. This p̄ce of wo:ke was not onely worthy to be sene for the greatness, but also was excellent, for the wonderfull arte and nature of the stones: bycause in so mightie a masse and pyle, there was neyther clift nor spot. There was written in it, *I am Simandus the King of Kings, if any man would knowe what maner of man I was, and where I lye, let him excell one of my workes.* They say, that there was also an other statute of the mother, of twentie cubites, made of one stone, having ouer her heade th̄re Quernes: to signifie, that she had bene daughter, wife, and mother of a king. After this gate was there an other quadrant, more excellent then the former, with diuers ingravings, among the which was the warres kept against the revolted *Bactrians*, ouer whome the kings sonnes reigned: In this armie whiche he diuided into fourre hostes, was there fourre hundred thousande footemen, and twentie thousande horsemen.

The first part of the wall did conteine engrauen the stege of the citie, on that side where the river ranne close by the wall.

So.ij.

After.

Byshops Blossoms.

Afterward the king encoutering with a part of his enimies, a Lyon also entering with him the field, and they fighting together, did put the enimies to flight. Some writers say it was a true historie, & that the king was wont to use in fight y help of a lion, y he had brought up at home. Other, that he woulde by the likenesse of a Lyon, shewe his singular strength of body and mynde. The second wall was cut and ingrauen with prisoners without priuities and handes, led by the king: whiche was a marke that they were vile in mynde and weake in body.

The thirde side adorned with divers ingrauings, and gorgeous pictures, did conteine the sacrifices of the kings and his triumph of his conquered enimies. At the middle side of the square roome, lay two myghtie statuies made of two stones, eyther of them being of seuen and twentie cubites: at the which Images, there were three wayes out of the quadrant. Neare vnto these statuies, there was a house whiche stode vpon pillars, every side whereof contained two acres. In it were there set by statuies of wood, not fewe in number, representing both them whiche went to lawe, as also the Judges whiche shoulde give sentence. They being thirtis in number, were ingrauen at one part of the wall, and in the middle of them was the chiese Justice, on whose necke there hanged downe truthe: and the Judge was pictured with his eyes halfe shut, and with a great heap of bookes lying about him. These Images did shew that Judges ought to be vpright, & y the chiese Justice ought to looke vpon truthe only. After this there was a wal-kynge place ful of houses, and in them were divers kinds of fine fishes, very pleasant in taste prepared. Then was there the king ingrauen, sitting on highe in divers kinds of colours, offring vnto God gold & siluer, coming out of y mines of gold & siluer, whiche he yerely received.

There

There was engraued the summe of the whole, beeing reduced into siluer: which was thirtie hundreth pounds, and two hundreth thousand thousandes. Then folowed a sacred librarie, wherein was ingrauen these wordes: the medicine of the soule. In this librarie were the images of all the Gods of Egypt, & also of the king, bearing vnto every one of the Gods, such giftes as were conuenient for them, and mozeover shewing that both *Osiris* & the kinges after him, had done very much god vnto the behoove of mans life, both for their reverent worshiping of þ Gods, & also for their iustice among men. Behinde þ librarie, stode there a godly house, wherein were twentie sacred beddes of *Jupiter*, and *Juno*, and also a statuie of the king: where also the kings bodie serued to be buried. Roade about this house stod there a great many of dierlings, in whom were there scene pictured many beastes of Egypt, all of them being apt for sacrifices, & all ascending towards the sepulchre. There went round aboute the monyment a circle or bande of golde of 365. cubites, & one cubite thick, on the which were described by euerie cubite the days of the yeare, & the risings & goings down of þ Stars, & what after the obseruations of þ Egyptian astrologians they doe signifie: thus much *Diodorus*. But here stayed not the maddenesse of men, but their bodies must be wrapped in silke, which *Jerome* noteth in þ life of *Paule þ Heremite*, or costly purple: ye they also vseid saith he to burie in the sepulchers of Princes, and of the nobilitie, golde, and riche ornaments, both for men and women. So we read in *Josephus*, þ *David* was buried with great riches: in so much that 1300. years, after *Hircanus* tooke out of his tumb thre thousande talents to deliuer himselfe and the citie from the daungerous siege of *Antiochus Pius*: and many yeares after that, *Herodes* tooke out another great masse of money. I finde also in *Sarabo*, that there was in *Cyrus* his tumb, a licker of

S.iii.

golde

Great riches
buried with
Princes.

Co. in Jeroni-
cap. 8.

Joseph de Ant.
Iudi. li. 7. ca. 12.

Byshops Blossoms.

golde, a table with cupps, and a payre of tables of golde, and great stoe of apparell inconstated with precious stones. In like manner An Dom. 1544. was there found in the tumbe of *Marie*, daughter unto *Stilico*, (whiche *Marie* had bee[n] sent to *Rome* to marrie with the Emperour *Honorius*, but dyed before the marriage was solemnized) besides the rich robe which was about her, whiche bee[n] burnte was there gathered sixe and thiftie pounds of golde, a casket of silver a scote and an halfe long, and twelue fingers broade, in the whiche were many small vessels of *Christal*, and of *Achates*, marueilously faire wrought: also fourtie rings of golde sette with diverse stones. There was also an emeraude enclosed in golde, whiche was valued at five hundred ducates, and as it were a cluster of grapes, compacted of emeraudes, and other stones, a great number of eare rings, tablets, bracelettes, and other iewels and ornaments for Ladies: and innumerable precious stones, and a great deale of other magnificent stufte. Herof I thinke (for *Polydore Virgil*, who of purpose entreateth of the inuention of thinges, sheweth not, from whom, or whence it came,) proceeded this folishe fashion of latter yeare[s] for the chrisitian bishops of the West churche to be buried in their pontificalibus, that is, with all such robes and ornaments as they vsed to weare, when they were consecrated, and the Archebyshop of *Wurzburg* hath also a naked sw[ord] laide with him. But this is

The burial of the christians. most certaine, that from the beginning all christians in all places vsed to burie their deade, whole in the earthe without burning, nor at the first the godlier sorte with suche immoderate mourning and riotous funerals, as did the Gentiles. Yet were there some corrupt christians that in immoderate mourning did imitate the Paganes, whom as you haue read before, *Chrysostome* Sharply takes vp, as he doth in an other place cri[e] out against their

their madnesse, who when they died, woulde will such
and so muche gorgeous gare to be bestowed vpon their
carkases, as would quite consume all their substance
and goodes. Of such degenerate christians doth holy

Augustine complain: who woulde most riotously will
and tipple at the graues of þ dead, and exhibite vnto cor-
ses erquisite banquets, and burying them selues vpon
the buried depute their raueninges and drunckenesse

Lib. pri. de
mor. Ecc. e.
Cath. cap. 34.

vnto religion. So in our dayes, the christians that in-
habite the citie *Carangora* in *India*, doe vse to feast eight
daies together for the dead person, all his kinssolkes as

Ioan. Macrus
de Ind. hist. lib
3. cap 16.

sembling together. But I do thinkie that of all the chris-
tian nations, only certaine *Tartares* do, not lay the dead
body whole in the ground, but vse this savage fashion,
when that their parentes be worne with age, they doe
seide them altogether with fatte and talowe, that they
may dy the sooner. But when that they are dead, by this
diet, they burne them, and take vp their ashes very dili-
gently, keepeing them as some precious thing: and euery
day season their meat therewithal, vntil they be al spent.

Ioan. Boc. de
om. gent. mo.
li. 1. cap. 10

But the barbarous christians the *Sarmatians* þ inhabite
about *Cimerius Bosphorus* vse this manner. When one of
their Princes dyeth, they make in a faire large fielde
a great pyle or heape of reedes, whereupon they lay the
dead body being bowelled: eight dayes is he visited by
his kinsmen, and subiects, and is honoured with diverse
kindes of gyfts. There stand by the pyle two of þ prin-
ces ancient frends, resting on their staues: and on þ left
hande of the corse a maide with a dart, & a peice of silke
fastened vnto the end of it, wherwithal she drives away
the flies, yea although it be in the winter. But euer-
right against him, setteth his chiese or first wife on the
bare grounde incessantly beholding him, but without
teares. Now when the eight dayes be ended, they bring a
great copfin, in the which they inclose the dead man w
part of the gyfts, and beare him vnto the place where he

Musc. lib. 4.
The burial of
the inhabi-
tantes of
Meotis.

is

Byshops Blossoms.

is appointed to be buried: and there they set him downe on the ground, casting earth vpon him not onely vntill they haue couered him, but also made a borough or little hil or mount , and the greater his power and Domini-
ons were, the greater and higher do they make the hill, or graue. After they haue thus buried him, when it is vpon the time of refection , they make ready an horse garnished with sayre furniture, and leade him vnto the graue of the dead Prince, and invite and bidd him thre times vnto the prepared feast . But when he maketh them no answere, they returne home with the horse, to bring newes vnto the guestes , that they had received no auns were . Then it is decreed by them all, that they be exempted from his band and obedience, eating, drinking, and feasting merrily in the honour of the dead prince. The Linonians, when they wil burie a dead man

Musc.li.3.

The burial of do stand round about him, tippling hard , & also invite the Liuonians, dead man to drinke with them, powring his part vpon him: but when they lay him in the graue, they lay by him an axe, meate and drinke, & a little money for to spend by the way, and speake vnto him thus: farewel, goe into an other world where thou shalt reigne ouer the Almaines, as they haue done here ouer thesse. This manner of buri-
all of the Linonians hathe reduced into my memorie, al-
though somewhat to late, a usage of the Grekes, whiche
I haue read in Epiphanius in Ancorato , the which was,
to bring meate, and drinke vnto the monumentes of
the deade, and to call out vnto them aloude by their
names: Charise vppre againe man, come eate, drinke,
and be merrie : but on their dayes called Pandemes,
they did burne vnto coales their meates, and offer vppre
their wines, bringing thereby no god at all vnto the
dead, and also hurting themselues.

But (saves Thenet) although the Mahumetanes, & the
Turkes, the Persians, the Arabians, & the Moores do dissent

in

in divers ceremonies, yet do they all agree in the rites of buriall, and the songe vsed thereat. When that anie Turke dieth they walsh his bodie and socke it in a verie cleane white sheete, afterwarde they carie him with his heade forwarde, men bearing men, and women womē, vnto some place wout y citie to be buriēd, for it is not lawful to burie anie bodie wthin a church, no not the greate Turkes them selues: wherefore the Bassaes do vse to founde greate mosques, and hospitales, adioyning to whom they do erecte a rounde roome in forme like vnto our pigeon houses, whcre they be buried. Besoore the corſe go the monkes wth candles: but Theuer holdes it likly that they beare no candles nor anie other kinde of lights: the priestes come behinde the beare singing verie mournfully, as also doeth all the people, vntill they come vnto the place of his buriall, eftſones crying out abounde: the greate God that made heauen and earth, and had compassion of his prophetes *Dauid, Abraham, Mahumeth, and Haly*, will also take pitie on y soule of this poore sinner, who hath offendēd all his life longe. But if that anie of the great officers doe die, as a *Bassa*, a *Beglerbey*, the *Aga* which is capteine of the garde, the *Nassangibassa* who is Lo;de chauncellour or anie ſuche like, the newes of his death is bruted euerie where, and the day when hee shalbe buried, the whiche doth cauſe a greate number of people to ſtande in the ſtreetes to beholde the funeralles. They that beare the corſe are of the neareſt of his kinne, clothed all in white rufette cloth, but the reſte of the mourners haue euerie man a peece of white linnen cloth hanging downe from the toppe of his tubban (whiche is his hatte) vnto his knees. But if he be a greate capteine that hath ſerued in y warres, one doth lead after the corſe a horſe, or two, into whose noſtreſls they do put the poulder of a rooſe, that makes them to

The burial of
the turkes ye
and of all the
mahumetans.

T.i.

neſe

Byshops Blossoms.

neese and their eyes to water, the which they doe say the horse sheddeth for sorowe that he taketh for his maisters death. There do also attend on the corse, sixe or sevene Solachers, they are a kinde of ordinarie soldiours, and euerie one with a certeine number of Janissars, and the stewarde of his house, and certeine Timariotes (which be seruitours on horse backe) who beare divers banners, and estanders. And before the corps marcheth a *Mutapharca* (an horseman of the turkish garde) who holdes a speare in his hande, vp on the ende wherof is borne y Tulban of y deade man, with a tasse of an horse fastened therunto, but if one of the children of the greate seignour die, the pompe is verie magnificent, and the maister of the ceremonies causeth manie lordes of armes to be borne before the corse by the kinge of herhautes. But to procede in the relation of the generall ceremonies: if that he that dieth be a pōre man, they vse to gather money through the streates for the paines of the religious men. The friendes of the person departed do often resorte vnto y graue with mourning, and set vpon the monuments breafe, sleashe, egges, and milke (a nouendiall feast after the manner of the Ethnickes) the which are eaten for the soule of the deade, by pōre men or birdes of the aire, or els emottes: for they do holde that it is a like acceptable to God to givie almes vnto brute creatures which are in lacke, as it is to men, seeing that it is given for the loue of God. There be that do let flie birdes which were kept in cages, payng their masters for the and some for y loue of God do cast breafe into riuers for fishes, saying that they shall obteine most ample rewarde of God for such pitie shewed towardes them y dwante. But the greate lordes of the Turkes, or as we do here commonly call them, the greate turkes, lie all magnificently intumbed at *Brusa* a citie of *Bithynia* in.

in manie chappells which do stande rounde aboute the church, euerie prince hath his candelsticke of golde w a candle burning set vpon his sepulchre, & in the higher parts of the chappells hang there manie lampes alight. Moreouer, there do continually abide in that place twelue priestes of their religion, who of their greene cappes are called *Talismanarie*, who do by course incensauntly praye in the church both day and night, thre before none, and thre after, thre before midnight, and thre after. But when that anie man is sickle amongt the Tartares, and is neere vnto the point of death, they do sticke vp before the tente wherin he lyeth, a speare w a blacke cloth, that he that goeth by come not in: for no man is he see this signe dare goe in, yea, though he be called. But after that he is departed this life, all his householde assembles together, and priuily carries the corse out of the tent into some place chosen before, and digging there a hole depe and broad enough, they set vp ouer it a little tent, and furnish a table with dishes of meate, and setting the dead bodie verie prettily apparrelled vnto þ table, they ouerwhelme them altogether w earth. There is also buried with him, one beaste for burden, and one horse trapped. But the mightier sorte choose in their life time one of their seruauntes, whome beeing burned with their marke, they cause to be buried with them: and þ sorte this cause, that they may vse them in an other worlde. After this his friends take an other horse, & kill him & eate vp þ fleshe, but the skinne being stuffed full of haye, and solwed vp againe, do they sette vpon foure postes ouer þ sepulchre for a signe of a deade man. The bones doe the women burne for to cleanse the soule. But the men of greate power do an other thinge w the skin or hyde: they cutte it in verie narrowe thonges, and measure with them so much ground absute þ graue, as they wil compasse:

Ioan. Boe. lib.
2. cap. 11.

Byshops Blossoms.

The burial of
the greate
Cham.

for they do beleue that the deade man shall haue so muche lande assigned him in an other woorlde, as his friends haue measured out for him with this hide. The thirtieth day they ende their mourning. But the Emperour of the Tartars, the great Cham, must be buried in the mountein Altay, yea and thither is he caried although he die an hundred dayes iourney from thence. All the men, the horses, yea if they be worth never so muche, that they meeete withal as they carrie the Emperour to the place of buriall, do they kill, and bidde them go into the other woorlde, to do service vnto the greate Cham, for they do think that they shall stande him in vse there. In like maner doth Iouins write that

The burial of
the kings of
the Moores
Hist. lib. 3.3.

all the lordes and princes of the Moores and Numidians, dwel they never so farre off, are all buried at the citie of Caruenna thre days iourney frō Tunes: because they be persuaded that their soules whose bones lie in the moste auncient sacred temple of that citie, are most effectually commended vnto God for to obteine the felicitie of the heauenly life, as they whiche are moste purely purged and clensed by the exquisite ceremonies and prayers of the reuerende college of holie priestes, of

The burial in
Tangute.

þ church. In Tangute a prouince vnder the great Cham, they vse to burne the bodie of the deade, as also do almost al the nations of the East: yet some do reserve the bodie certeine dayes, some leuen dayes, & other while a moneth, & often times sixe moneths, making at home a coffen for him, þ boords therof being ioyned together so close that no stinke can breath out of it. And euerie day whilst the coorse is in the house, do they at dinner time prepare and furnishe a table besides the coorse, where vpon they set wine and meates, letting them stande there the space of an houre: for they do think that the soule of the deade man doth take and feede of the thinges whiche are set vpon the table. In the citie

of

of *Tarnisseri*, in the newe founde *Caste Indies*, they also
burne their deade, and put their ashes in vessels of
clay, which are seasoned with saltepeter, or nitrum,
the vessels beeing filled with the ashes in the grounde
do they set vp at home in their owne houses. When
they burne them, they cast into the fire all kindes of
swete odores, as *Aloe*, *Franckincense*, *Myrrh*, *Sto-
rax*, *Corall*, *Saunders*, and innumerable sortes of
such odoiferous trees, the trumpets blowing, & the
pipers playing heauenlike: but fiftene dayes after the
death of her husband, the wife which suruiueth biddeth
all her kinssolkes vnto a feaste: and adourned with
all her iewels goeth vnto the place, where her husband
was burnt: where a hole or pitte is digged of greate
depth and able to receiue a woman which they hange
rounde aboue with blacke clothe, and the pitte bur-
neth verie feruently beeing filled full of odoiferous
woodes: & after that the guests haue ended their feast,
the widdowe eateth greate stoe of *Betola*, whereby her
wittes are somewhat taken from her. Powe a greate
number of pipers stande rounde about the pitte, ap-
parelled like vnto diuels, and the woman like one som-
what frantike goeth to and fro, hopping & skipping, as
though she daunced, & at y length when al the ceremo-
nies be finished, shē thzoweth her self downe headlong
into y burning pitt, even as though shē therby should
be receiued immedietly into heauen. And vntest the
widdowe will doe thus after the death of her husband,
she is noted with wounderful infamie, & is a mocking
stocke vnto all the whole region, as one that loued not
her husbande. This fashion do none keepe, but the no-
ble men and the chiche of the citie, wherefore they say
the king is mostly present at such a pompe. The wylde
people of *America*, as soone as euer the soule is departed
out of the bodie, laye the deade bodie in the earth, in

E.iii. that

The burial of
the Tarnasse-
reus

Byshops Blossoms.

The burial of that place where the diseased person did lacke greatest pleasure in his life time: thinking that they cannot lay him in a moze notable and honourable place, then in the earth that bringeth forth so manie good fruits and other riches profitable and needfull for mannes use. If that an householder happen to die, his wiues and his nearest kinssfolkes, and friendes, wil make a meruelous mourning, not for the space of thre or four dayes, but of four or five motheches: but the greatest lamentation is four or five of the firste dayes: you shal heare them make such a noise and harmonie, as if a sorte of cattes and dogges were together: ye shall see as well men, as women, some laide on their beddes sorrowfull, other sitting with their bare buttockes on the ground embrasing one an other, & saying in their launge, our father, or friende, was so good a man, he was so stronge and mightie, he laboured so well, and dresed our gardens, he caught beastes, foules, & fishes for our sustenance: alas he is deade, wee shall see him no more, but after that we be dead with our friendes, in the countries where the pages (they be their priestes and prophets) say they haue seene them, with manie such like wordes, the which they will tenne thousand times repeate daye and night continually, for the space of four or five dayes, never ceasing to lamente. The childre of the deceased a moneth after their mourning, will desire their friendes vnto a feast, or solemnite, helde in the honour of the deade man, & there will they all assemble together painted with diuers colours, and bedecked with feathers, and other brauerie according vnto the fashion of their countrie, vslinge a thousande ceremonies, pastimes, daunces, playes, and pipinge on flutes made of the bones of the legges, and armes of the slaine enimies, and play also on other instruments, which are in use amongst them. But the auncient sort
cease

cease not to tipple all the day lenge without eating one morsell of meate, and they be serued by the wiues and kinswomen of the deceased.

In the Isle of *Cephale*, when one is deade, they burie him in the courte of his house, vntill that his fleshe bee consumed, and when this is done, they take vppe the bones, and marke them, that they may afterwarde knowe whose they were, and then laye them on the table, vnder a cloth of blacke susti-
on, whither one doth bringe b^reade, and fleshe baked, as an offeringe or sacrifice made for the deade, whome they do praye to haue them in remembraunce. The principall effecte of their prayers is to desire him to be fauourable and good vnto their kinge: to make him prosperous in all his affaires, and so to destroy and com-
founde his enimies that he may keepe the Ilande in
peace, reste, and securitie. These prayers are made
by the chiefe of euerie house, all the reste that be there
beeing silente, & clothed in white. But when this pray-
er is done, they all rise vp, & wash their faces & handes,
and then sit laughing and singing of the prayse of the
deade person, and oueris one with his householde,
eateth vp those thinges that were offered. When
one dieth in the Isle of *h Heremites*, and specially one of
the *Heremites*, or priestes, all the women of the towne
or village, assemble together in the deade mans house,
who is put into the barke of a tree, in the middes of the
house.

Aboute the *cōse*, they make with ropes, whiche
are all couered with barkes of trees, as it were a tente,
the whiche they couer all ouer with greene boughes
of diuers trees, and in the middes thereof they make a
place finely trimmed with hearbes, & in forme like v-
to a pavillion.

Under these greene boughes, and within the tent,
do

Theuer.
The burial in
the Isle Ce-
phale

The burial in
the Isle of
Heremites.
Theuer.

Byshops Blossms.

do the mosle honourable and honest women assemble, all clothed in blacke, having euerie one of them a fanne made of palme leaues: the rest of the women & the parentes of the deade, are in the house, weeping and sighing: then one of the womē that is of greatest estimatiōn, aduaunceth her selfe, and cutts off the haires of the deade man, during the whiche time his wife remaineth all dismall, and weeping bitterly ouer the corse of her husband ofte kissing his mouth, handes, and feete. But whē y al the haires be shorne off, this weeping wife rasseth vp her selfe, and falleth to singing with a countenance as merie and laughing, as it was before monstruously sadde. These things beeing done, they put into a vessel of purcellane, wherin is fire, Myrrhe, frankincense, Storax and other suche odoriferous things, perfuming therewith both the bodie and the house: in the whiche ioy and perfuming they continue five or sixe dayes: after which terme expired, they do annoynct the bodie with camphore, a certeine time, whiche being ended, they inclose him in a cofine, the whiche is nayled with wodden pinnes, and after wardes lay him in the grounde in some place where no bodie dwelleth. But when the king is departed out of life, the greatest and mosle honourable men of the realme assemble to celebrate the obsequies, and haueing apparelled & clothed the bodie verie honourably and reverendly, they cutte off the heades, or snatche certeine greate personages of the chiese of the men of warre, or the best of the souldiours, or some merchauntes of the retinue, and certeine of the kinges best hōrses, to the ende they may wayte vpon the kinge in the other worlde: and when they do pute them to death, they do say: Goe in y name of our Goddes, to serue our kinge in our paradise, euen as ye haue attended on him in this worlde: and as ye haue bene faithfull vnto him here beneth in the earth,

earth, so also shal ye be in the glorie of our Gods. Those that be slaine, be nothing sorie or dismayde therfore, but take their death in very god part, laughing & reioycing no lesse then they doe among vs, that goe vnto a mariage. When one dieth in *Siam* a countrie of *India*, beyond *Ganger*, his frenedes and kinsmen, so to honour him, do take his body, and carrie it into the middes of a fielde: where they do drue into the ground two postes of wood, & lay a third vpon the: vnto this crosse post do they fasten a chaine with two hawkes: in whom they do lay the dead man, and make a great fire vnder him: and as long as the body roseth, his children and kinssolks stand round about the fire: weeping, howling, and sighting: bothe as pitifully, & also as loude as they can for their lues. But when y the body is well rosted, they take out their goblets, and fill them with their kinde of wine, and ordinarie drinke, made of rice and sugar: and every one also draweth his knife, and beginnes to cutte off the fleshe of the man: the which they do eat, and drinke of their goblettes: and yet they ceasse not to sight and lament. And the first that beginneth to eate of the dead mans flesh is the person that is nearest of his kin: neither do they departe out of the place, before that they haue eaten al the fleshe vnto the very bones: the whiche they doe burne: a rite vsed by all the Orient. And they do say, that it is impossible to gine vnto their frenedes a more honourable tumbe, and where he shalbe better, then their owne bodies, who loue him best, and are also of equal dignify, vnto his person. In the citie of *Fesse* in *Aphrica* they vse to bury the dead men, in a common fielde without the towne, setting vpon the graue a great stone, made of the fashyon of a triangle. But notable men, and of great reputation haue at the head a table of marble, and an other at their fete, in whom are scene ingrauen proper verses, iu comfort of hard and unhappie chances passed.

Bell Forest.

The burial of
the kingdome
of *Fesse*.
Sanseuino.

U.

And

Byshops Blossoms.

And a little beneath the name of him that lieth there, and the name of the house he was off, with the day & yeare of his death. There is also wout the towne vpon a hil, a palace, where are scene the tumbes of the kinges made of marble, with fine and wittie epitaphes engraven in them, and the tumbes are garnished with suchesurpassing workmanshippe, and beautified with the finest colours of the wozlde, so that it woulde make a man astounded to beholde the excellencie of them. At *Ormuu* in the *Arabian gulse* vseth the wife of the deceased man, once in a day for the space of soure monethes, to make a pitifull solemne waeping and howling; and sometime to hyre an other woman to do it for her. The like manner saies *Bel Forest*, the autho^r hereof, haue I scene in *Perri-gord*, a *Provunce of Fraunce*, among the peaaults.

The fifteenth Chapter.

The confuse and causelesse feare of man, and particularly of the Romanes three times, of *Augustus Cæsar*, of the *Greekes* at *Patras*, *Philocrene*, and *Trapezonda*, of the league called the *cōmō* wealth in *Frauce*, before *Paris*, of the *Emperials* at *Villa Francha*, of *Pysander*, of one that died with the sight of *Hercules*, of *Artemon* of *Saint Vallier* of *Cassander*, at the sight of *Alexanders Image*, and other.



¶ And this is enough, ye and I feare me too too much touching mans care for his burying. Which hosulnesse doeth the confuse feare of man muche augment, which *Plinie*, rightly putteth, as a miserie of man, and truly affirmeth that no living thing hath greater. Herof came the proverb among the *Greeks* & *Lattines*, a *Panik chancē*: whereby they signifie a soudaine, vaine, and causelesse tumult of mens harkes, and it is so called, because that the *Ethnickes* did thinke, that the *God Pan* did send into men

men such sonden terrors, and consternations of minde, making them like madde men, so impotent and vnstat-
ed: that for the tyme they be not only void of reason, but also of common sense. Such vaine feares, according to the prouerbe, often happen in warrs, many in *Alexander* the great his volage, and twise unto the Saracenes in that famous expedition of *Godfrey de Bolloigne*, whiche chaunces be of suche force, that the famous Poet *Pindarus* holdeth that it ought not to be accounted a reproche, and dishonor, if that the sonnes of the Gods, or the most valiant men, fli out of the fielde in suche tumultes. I read in *Liuine*, that *Claudio Sulpicio*, and *Emilio Ceritano Cons.* there arose suche a feare one night in the citie of *Rome*, that alarum was cried throughout all the whole citie, & such a tumult was raised, as though every streat had bene full of the enimies: But when it wared day, there appeared authour neither of the noise, or yet of the feare. And in his third decade he telles, that when the *Fragellans* had brought newes that *Hasibal* drewe neare unto the citie: all the Citizens fell into a marueilous feare, and the women running out of their houses, swas-
ped the Temples of the Goddes, and the sacred altars with the haires of their head, and on their knæs hol-
ding vppe their handes to heauen, besought the Gods with abundant teares, & loude shryches, that they wold keepe the citie and people of *Rome* in safetie. But after that he was come, and incamped within thre miles of the citie, he appreched almoste to the harde wallis with a chosen band of two thousand horse, to viewe the citie: with whom *Fulvius*, one of the Consuls skirmished: & in the mids of the fight one thousand & two hundred *Numi-
diarii*, which had revolted stō *Hasibal*, unto the Romans, & were at y houre on the *Auentine* hil: Were commanded to march frō thence, into a part of the citie called *Exquili*, so we they running apace from the hil into y plain,

Cl.ij. seemed

A vaine feare
of the Ro-
mases.

Byshops Blossoms.

The degene-
rate feare of
Augustus and
the Romanes.

seemed vnto them which were ignorant of the counsell, to be their enimies: and thereof did such tumult arise, in the whole citie, and such a feare and trembling: that if *Hanibal* had not incamped him selfe so neare vnto the citie, that they could not stie, but into the lappes of the enimie, the dismayed multitude had quite forsaken the citie. *Pea Augustus*, whom all the world stode in dreade of, was put into such a feare with the newes of the overthrowe and slaughter of *Q. Varus*, with thre legions, in *Germanie* by the *Cherusci*: that although they were many hundreth miles off, and the monstorous *Alpes* betweene them, and the losse were nothing in comparison of his great power, yet as in almosste a desperate state he com-
maunded straight watche and warde to be kept, that no tumult should arise within the citie: he also prolonged vnto the gouernours of the provinces the time of their charge, that they might be kept in obedience by men of skil, and suche as had beene vsed vnto them: he boyled great playes vnto *Jupiter Optimus Maximus*, if that of his wonted godnesse, he woulde chaunge the publique weale into a better state. The people also following their prince, were so afraide, that they made their wils, and conuoyed away their godes, as though there had surely bene but one way with them: and yet the *Germanes* never did set forth on fote towardes *Italie*. This people which conquered all nations, were so affrighted with this one discomfiture: that they would not go into *Germanie* vnto *Tyberius* aide, who with great felicitie warred there: so that the Emperour was forced to confiscate the godes of them, as the lot fell vpon them, & to note them with ignominie: but when that neither would serue to reuake the courages of the cowards, but that many refused to go, he put them to death: that asured death might make them to winne doubtfull victorie.

Also

Also I reade in *Gregoras*, that when *John the brother* unto *Michael Paleologus*, the Emperor of *Constantinople*, besieged with a mightie armie, the Despote of *Thessaly* in the strong castle of *Patras*, whither he had driven him: the Despote being almost in despaire, howe to get him selfe and his out of this present perill, attempted this way, the whiche yet he durst not to communicate unto any man in the world; it was so desperate. In a very darke night, he did let downe himselfe from the wall by a rope, and priuily went through the campe of the *Emperials* (for other way had he none) in clothes all to forme and ragged, crying and gaping, with a loude and boistrous voyce, and with words halfe barbarous, and clownish, as though he had sought a horse which he had lost, the souldiers laughing and floufing of him, as some pore lob of the countrie. By this meanes he escaping them, came into *Attica*, where vpon promise of much money, and the marriage of his faire daughter, he obtained of the Duke nine hundred souldiers, with whome he marched towardes *Patras*: where he founde many of the *Emperialles* abroad in the fieldes, taking their pleasure, of whome some he did take, other of purpose, hoping that whiche in dede happened, he coursed into the campe. By his souden and unlooked for coming, arose there such a tumult in the campe, they imagining some mightie power had come unto the Despotes ayde, that before he could come unto the muniti-
ons, the *Emperials* were all fled, some one way, some an other, leauing all the carriages and furniture of the campe behinde: vaine feare making them to flee, which twentie thousand men could not haue done. And in his first booke writes he the like. *Andronicus Paleologus* the younger Emperor of *Constantinople*, went with an army against *Archanes* the great Turke, who invaded his dominions in *Asia*: and before *Philocrene*, a litle towne

The feare of
the Greeks
before Patras.

The feare of
the Greeks at
Philocrene.

Byshops Blossoms.

not farre from Nicea, they sought vntill that the night parted them, the Greckes returning into their fortisled campes: but the Turke, who by tryall made that day of the prowesse of the Greckes, thought that they woulde goe farther vp into the countrie the next day: marched soowarde that night to take before hande the wayes for passage, leauing yet behinde him neare vnto them, a bande of thre hundreth horsmen, to watch what they woulde doe. The emperour who had bene a little wounded in his feste in the fight, went into the towne to haue his wounding dressed. Now the Greckes who were ignorant wheridre he went thither, thought that he had bene fled away for feare: then also came this imagination into their braines, that the Turke woulde be there that nighte with a myghtie armie, and that not one man of them shulde escape, and see the sunne the nexte day. Where vpon they that had brought small boates thither (for the towne stode by the water side) went aboard their boates, leauing all their baggage behinde them: other hastynge to gte into the towne, some of them trode vpon and smouldered an other: some standing one vpon an others shoulders, got into the towne, but other were pulled, and other thrust downe by their fellowes, and slaine in the fall. There were some also that in this outragious feare, dyed as they stode. But in the morning when the sunne was vp, those 300. Barbarians beholding that incredible discomfiture of the Greckes, and in their campe horses, armour, and weapons, without men, yea, and also the Emperours owne horses, with red saddles, two hundreth of them tooke the spoyle, and went away: the other hundreth came nearer, and with many a shot galled and killed the poure Greckes that were left. An other such historie finde I in him, when Ziges lay in siege before Trapezunt, a poure woman that thought her hempe and flaxe (whiche was

The seare of
the Greckes at
Trepelunt.

all

all her wealth) lay not safe enough in a bastil neare vnto the wall, remoued it thence, and brought it by night into the great castle: where by misadventure it falling a fire, did also set on fire the house: the chiese of the citie and the people seeing the fire, thought that some traytors had betrayed the citie: wherevpon they all fled out of the towne, some by sea, and some by land, leauing the king in the citie alone with about a fiftie men, who yet kept the citie. *Pea,* this foolish feare makes men to affirme sledsastly, that they hearde and sawe that whiche they never did. As when the Turke besieged the mightie rich citie of Argos, assaulting it on two sides, they whiche were in the one parte of the citie, immagined that they hearde one say, that the towne was taken in the other side, wherefoze they all ranne thether, leauing at their owne part an easie entrie for the enimie.

The feare of
the Greeks at
Argos.

When that the Dukes of Berry and Britaine, the Earle of Charolois, and the rest of the league whiche called them selues the publike good, or the common wealth, were incamped against Lewes the eleuenth before Paris: in the dead time of the night, the watch of the camp hearde the voyce of one that sayde, that he was sent by certaine of the citie that fauoured the confederates, and willed it to be shewed vnto them, that the king had determined in the very dawning of the next day, to assault their campe with all his power, being diuided into thre battelles or companies: that the watchmen should with all possible sped certifie the Dukes, that they were not oppressed vntwares. Incontinently all the whole armie is rayled vp, the souldiers commauded to arme them selues. Before it was day, all things were in a readinesse, both to defende the campe, and also to fight the battell, and the scoutes that were sent forth when the Sunne was vp, brought newes backe vpon them that had bene a mightie number of pikes & speare men.

L. 8.

The feare of
the Frenchme.
Paul. Aemyl.
Phil. Com.

Byshops Blossoms.

The light was somewhat troubled and not good, by reason of a thick mist, which arose that morning: againe the horsemens being sent forth, confirme the first newes. Now was the enemie looked for, as though they woulde euene at that very instant salie out: but there was not one man in very deede, for the scoutes had conceiuied a vaine and false sight, both feare, and also the voyce, and mocking vsed in the night, representing vnto their eyes false things for true. At the length when it was farre forth dayes, a clearer light opened the errour: and it was merily iested among them, that the thistles with whom the fieldes about the citie are clothed, seemed vnto the fearefull to be pikes and speares. But *Ionius* will match this historie with an other more ridiculous.

H. 2. lib. 37.
The feare of
the Emperials
at Villa Fran-
cha.

Anno. 1535. Charles the Emperour, *François* the french, and *Paulus Tertius*, the byshop of Rome, were appointed to meete at *Nicea*, a towne belonging vnto the Duke of *Savoy*: and during the colloquie there, the Emperour lyng at *Villafranca*, whither *Andrewe Doria* had brought him out of *Hispanie*, one after none, the idle Courtiers and Mariners walked along the sea side, and on the high hilles, that runne along there, and chaunced to see beside a farme house built with towlers, a great thicke smoke to ascend euer and anon: incontinently the foolish multitude imagined that it was *Barbarossa* the Turks high Admirall, with a great flote traiterously procured to come thether by the french king, to take the Emperour, and the Byshoppe: and with this fearefull newes they came running into the citie. Immediately was there a mightie vpzo're in all the whole towne, with, Out alas, we be all betrayd, *Barbarossa* is at hande with a mightie nauie. The tale was so credited, that the valiant and prudent Marques of *Gualfo*, who lay in camp on a hill aboue the citie, with a band of souldiers for the Emperours safegard, in all haste clapped on his heade peace,

piece, caught his target, commaunded all his souldiers, with all spedde to be in a readinesse: and with all his power descended downe into the towne vnto the Emperour, appointing every man where he should stande on the clifffes, and higher places to beate downe with shot and stones the landing Turkes. *Andrew Dori* also an other *Neptune*, with great tumult, makes the mariners to wey vp their anchorz, to turne about their galleyes: and with all spedde sendes out foistes, to certeinly espie where their enimies are, and in what number. They went forth, and not one galley or ship could they see: at length they sayled vnto the towzed farme house, where this flete was reported to haue bene seene: and there could learne of never a ship, but vnderstode that the godd husbande that dwelt there, had that day bene making cleane and fanning of his beans in diuers places: the dust of whome flying vp, noire and then with a space betwene (as ye know, hapneth in making cleane of al corne) was taken not only of the rude multitude, but also of the expert souldiers, and skilful mariners, soz to be 36. galleys, soz so many times they had marked the dust to fye vp: and all men trembled and shoke soz feare, except only the Emperour him self, (such was his hardy courage) and yet could no man of them al see from the highe houses, and mightie mounteins, in that verie open & broade sea, eyther mast, sayle, or sayle yard. And least I shoule be tedious, I omit in this place, how that the olde expert capteine *James de Caldora* with greate vproze aranged his battels in *Puglia*, against a greate heard of deere, whome he did take soz a mightie hoast of his enimies: and how win felwe yeares after, *Ferdinand* the first king of *Naples*, retyzed backe with his whole armie to the walles of *Barletta*, soz feare of an hearde of deere, whiche was supposed by the fearefull, to be a great armie of armed men, & a thousande such like examples.

Byshops Blossoms.

Eras. in Chili.

the fearfulness
of Palander.

Of one that di-
ed with the
sight of Hercu-
les.

The fearfulness
of Attenson.
Brutonius.

The feare of
Cassander, a
bellic.

Of this foolish vaine fearefullnesse of men came the pro-
uerbe, I thinke among all nations, he is afraide of his
owne shadowe: and among the Greces more fearfull
the Pyssander, who was continually afraid that he shuld
mette with his owne soule, that he dreamed it had for-
saken him, while he was yet living: and more feareful
then he that looked out of the cane: which prouerb arose
of a man, who being stricken with great terroure of the
saine of Hercules, who mensayd would come that way,
hid him selfe in a cane: and popping out and in his head
(as it is y maner of y fearefull) to see if he could espy him,
chaunced unluckily to see him in very daide passing by:
wherwithal he was so affrighted, that he dyed present-
ly. I read also of one Attenson, a man so fearefull, if he be-
not to be accounted madde, that as long as he lived, two
of his seruaunts did continually holde over his heade a
target of brasse, that nothing shoulde fall downe bypon
him: and if he happened to go forth any whether out of
the dores, he was carried in an horsitter sealed over, &
thereof was surnamed Periphoretes. And in our dayes,
S. Waller, Duke of Valentmois in Fraunce, being con-
demned to dye, for not disclosing the treason of Charles
the duke of Bourbon, the king sent him his pardon, at that
very instant that the executioner was about to strike of
his head, but the kinges pardon could not saue his life.
For the vehement feare of death conceiued, brought
him into a pernicious feuer, the which within few dayes
mangre all Physicke, bereft hym of life: Whereof came
the French prouerb, La feure de Saint Vallier, The fe-
uer of Saint Waller, for a strong apprehension. Cassander
did so feare Alexander the great, that comming to Del-
phos long time after Alexander's death to behold the La-
tutes that were set up there, and chauncing to see one of
his old prince Alexander: with the sight therof was he
that had won Macedonie and Grecce, shaken with such
feare.

feare, that he could not in long time leaue trembling, & come againe vnto him selfe. In the like agony wil many be with the sight of a toade, other of a snake, as the Gentleman of late yeares that durst not goe by a wrythed hat bande of white and blacke that laye on the stoe, bycause he had thought it had bene an adder: but many are more foolishe then Syr Thom. Moore's ape, whiche fell into an ague, with seing vppon a scuden a snayle putting out her hornes: for they wil be in a colde sweate, with the sight of many meates, and ciuirs of a cat, and some swome with the sight of their bloud, or beholding of other letten bloud. It is common, that many men, otherwile of god courage and hardinesse, dare not lie alone for feare of sptridges, no, nor goe alone in darke places, taking every thing they see, heare, or feele, to be a diuell. I haue shewed the moare examples of mens confuse feare, bycause that the great clarke *Ludovicus Vives* saemeth to doubt, whether that *Plinie* hath charged man truly with it or not: wherin I dare say *Plinie* hath not belyed him, no, nor yet in the nexte, that no living thing hath moare extreme rage.

The sixteenth Chapter.

Of the furious rage of man, and specially of Walter Earle of Breme, and Matthias king of Hungarie.

Do the profe hereof, will I only alledge two examples among sixe hundreth, namely, seing that daily experiance doth continually giue vs a great number, that of them that moued with wrath, and inflamed with yre, doe in that raging fit many things, which bring them assured destruction, indeleble dishonestie, and sorrowfull repentance.

Walter the Earle of Breme, having to wife the eldest

E. I. daughter

The wrath of
Walter Earle
of Breme.

Byshops Blossoms.

daughter of *Tancredi*, late king of both *Sicyles*, but then prisoner vnto the *Emperour*: as next heire vnto his father in lawe his kingdome, inuaded *Naples* with onely foure thousande souldiers, and had, what through soz tunces rare fauour, and his owne prowesse, recouered almost the whole realme: but at the last, he was taken prisoner in a skyrmishe before *Sarno*, by one *Thebald an Almaine*: who within thre dayes after he was taken, offered to set him, and also his father in lawe *Tancredi* at libertie, and to restore him vnto his kingdome which he had lost: so that he woulde confirme vnto him the townes which he then possessed in the kingdome. *Walter* bewitched with rage, considering nothing at all eyther the recouerie of the kingdome, or his owne seruile captiuitie, out of the which he might easily rid him selfe: like a madde man answered him: that he vould never take at such a stinking scabs hand, eyther that *Thebald* had offered him, or things much greater. The *Almaine* being iustly moued to be so curiously answered by his prisoner, threatened that he woulde make him repent thise vilanous wordes of his: whiche as soone as *Walter* had hearde, he fell immedately into such a rage: that renting ofte the clothes, and rolles with whome his woundes were bound, he cryed out, the fire flying out of his eyes, that he woulde liue no longer, saing that he was come into such a villaines handes, as woulde deale with him by threates: and therwithall like a *Tygre* tare his woundes & bowels with his cruell hands, & neuer after wold either eate meate, or suffer any thing to be applyed vnto his woundes, & so wthin a fewe dayes violently draue his furious soule out of his tormented body: leauing his only daughter destitute of al friends, to be a laughing stocke vnto the worlde: who if she had gotten a modest father, should haue bene *Ducene* of the flourishing kingdome of both *Sicyles*.

Neither

Neither could that bulworce of christendome *Matthie King of Hungarie*, who valiantly euer ouercame þ Turkes, who never could be vanquished since, ouercome his owne ire: and he that had so often slaine in the fielde so many of his fierce foigne foes, was killed at home at his owne table by an inward enimie. For he sitting very merrie at dinner, vpon a Palme Sunday, accōpanied wth honourable Embassadours sent frō the French king, called for figges: but when it was tolde him, that they were all eaten, he became so angrie, and raging, that he incontinently fell into an apolerie, and never spake word afterward, but roaring out like unto a Lyon, died the nexte day. Was it not, thinke ye nowe, wisely fained of the Poets, that *Promothæus* lacking clay to finishe his man, was forced to make it vp with parts cutte off from other liuing thinges: and among other, did put the heart of a wode and madde Lion into mans brest? And truly saide *Cato*, that anger differeth not from madnesse, but onely in this: that it continueth not so long. Wherfore wisely doth *Plutarche* wth men to loke in a glasse, when they be angrie, and to behold them selues well, and then will they be afraide euer afterward to deforme themselues againe in suche sorte.

þea, when they shall beholde their fierie eyes, theyr swolne vaines and artcries, their terrible Lionlyke loke: they will be no leste afraide of themselues, then was þore transformed *Io* in *Ouid*, when she behelde her horrible hornes in the water. But how hurtful it is unto the body doth *Physicians* shewe, who define it to be a setting on fire of the vitall spirites in the hart, whereby it is of nere aliaunce unto an ague. But that which followeth this perturbation be long pining consumptions, which infeeble the bodie.

The wrath of
Mathie King
of Hungarie
Munster.

Hor. od. 16.
A wittie de-
uise of Poets.

Anger a short
madnesse.

It is good for
a man to look
in a glasse,
when that he
is angrie.

Byshops Blossoms.

The seventeenth Chapter.

Of the great troubles that religion and superstition do inflict into man, of the vntterable sorrowe for sinne, of David, Marie Magdalene, Fabiola, king Edgar, the gryping griefs of a guilty conscience, and the vaine imaginations of the Melancholike.



Prou.18. David. Edg.1.

So no man doth doubt, but y these troubles do happē unto man only: so I think no man will denie, but that all whiche haue reason doe feele the molestation of them. We are willed by the *Apostle* to worke our salvation in trembling, and feare: the wise man accounted that man happy, which is alwayes fearfull: so that according vnto saint *Paules* counsel god men are very carefull that they fall not: & when they be fallen, are hertely heauie, and sorrowfull therefore. And as God doth exceed in tender loue towards vs, the kindest parentes, and in gentle government the mildest Princes: and as the pleasing of him doth bring vnto vs vntterable joyes, and the displeasing of him unspeakable paines: so doubtlesse doth the holynesse of the godly for to please him, passe all worldly studie, and the tormentes that teares their hartes, when they haue grāuely offendēd him, do surmount all dolour conceiued for any other heauie happe. Whereof *David*, whom neither the perillous persecution of his maister, & Prince *Saule*, could dismay, nor y huge & stroous might of *Goliath*, or many other infinit nūber of armed enimies appaule, neither y sorrowful banishment, from wife, kinselkis, & countrie, wring teares from: being ademonished of his fault rozed out for so yew of his hart, watered his couch wth weeping, did eate ashes like bread, and mingled his cup wth teeres. The stutching *Edgar*, whose power and puissance made all his neigbours to quake, being warned of his unchaste

chaste life, fel down flat at the fete of a beggerly Monk,
 with myghtie streames of teates waltering downe his
 cheeke, from the botome of a heauie hart a shing par-
 don of God, broken off with many a scalding sighe, and
 discontinued by infinite sobbes, and leude shrikes: yea &
 to make manifest his compunction, he that proudly had
 caused eight kinges subdued by him, to rewe him in a
 boate sitting in his royall robes: now became so lowly,
 that during the space of seuen yeares, he abandoned the
 use of the kingly crowne: thinking himselfe not worthy
 to weare the ensigne of supreame honour and Empire
 ouer the honourable and worshippful of this florishing
 Realme, seeing þ he had debased himselfe by wicked for-
 nication, to be one bodie wth a vile stumpet. Item what
 other perpetuall spring came those myghtie streames of
 teates, with whom *Marie Magdalene* wthashed our Sa- Marie Mag-
 uours feete. Who can with wthords, expresse her imme- dalene.
 surable sorrowe, which so at one instant wthoung out of
 her al the moisture of her bodie, and turned it into repen-
 tant teates? whom she dreyd wth the golden lockes of
 her head, which with their beautie, swete smell of pre-
 cious ointmentes, and curios & gorgeus trimming,
 had allure many great men unto her lewde loue, and
 made them her bestlike bondmen & slaves. Neither if
 Cicero his soule were translated into my breast, coulde I Fabiola.
 with wordes worthyly bter the griping grieses, of that
 noble Romane Ladie *Fabiola*, who nothing regarding Iero de morte
 the glittering glorie of her honorable auncestours, the Fabiolx.
 Fabij, nor her owne honur, nor yet the shame, & repreh
 whiche it might seeme to be wth into the vnlise worlde:
 castig off her gownes of silke, her costly cawles, her rich
 attyre of head, her precious Jewels of golde, pearle, and
 stome, stood of her owne voluntarie wth at þ sclene feast
 of Easter, bare footed, bare headded, with her toze gol-
 den lockes hanging downe deformedly ouer her shoul-
 ders, & her bedie pined away, and made lothsome wth the
leng

Byshops Blossoms.

long paines of penitence: clothed in prickinge haire-cloth, before a Church porche in that citie, where a great number of her noble progenitours had rode in their triumphall chariots, richely adorneed in their *Picta Toga*, and gyrtle of estate: and with her horrible habite, cruel beating, and buffeting of that faire face of hers, whiche had liked one man to well, her dolefull sighes, sorrowful sobbinges, flowing teares, she turned the bishoppe, the priestes and all the whole people vnto compassion, and prayers: neither did this doleful day end her penitence, but that which finished her life. Soz she buldred a publike hospitall, the first that ever was erected at *Rome*, into the whiche were all the pore and lamentable lazars brought out of all the stretes of mightie *Rome*: in careful prouiding for whom, as she passed the liberalitie of all bounteous mistresses: so did she in painefull attendance, service, & awaiting on them, moze then match y diligence of al god servaunts: thinking it not to be suffici- ent to bee pitifull in purse, vniest that shee also were merciful w hand: yea, she spent al her gods which were incalimable, to haue the y might w painful toile conti- nually punishe her rebelling bodie. Howe did she daily tyre her s tender, and soft shoulders with the bearing of impotent beggers: The strannish necke of that beau- tifull yng Ladie, which was wont to be adorneed with chaines of golde, and precious stones, was nowe almost continually beclipsed with the scurvie & scabbie armes of lepercus Lazars, leauing behinde on her white skin, the marks of their filthie running sores, and their loth- some crepers. Her eyes, whom before time fine fan- tasies did wholy saide, nowe behelde nothing but scalde heads, scurvie handes, faces, and brestes eaten with cruel cankers, running legges, and rotten bodies, swar- ming full of mightie magots. Her nose in steede of her accustomed precious ointments, Arabian odours, and swete

Sweete flowers, had with him but stinkinge vlcers, and rotten carkasses, and all tha filthy excremente of the boode. The eares who were wont to heare þ swete melodye of voyce, and instruments, are nowe continuallly filled with the horrible grones and grieuous gaspes of men labouring for life and fetching the laste painefull panges, the lamentable moane of folkes tormentid with incessante paines of the toyntes, and the loude cries of poore wretches burned with hoat scalding carbuncles, and grauen with eating vlcers. The tounge which had beene vsed to talke of pleasant mat-ters, was nowe wholly occupied in speaking of lothe-some lice, filthy vlcers, stinking coyses. The palate which before coulde taste nothinge, but the pleasantest wines and the delicatest meates, nowe was glad of an olde harde dried browne breade cruste, the vilest herbes, rootes, and water, that shé by pinching of her owne belly might haue wherwithall to buye holsoine meates and thinges to make good suppinges for the sick and impotent, and to satisfe the hungrie mawes of the almoste starued beggers. Those fine fingers, whiche whiledome must doe no worke for marring of their whitenesse, no scarce weane their riottous purple queenes worke, nor sowe fine knacks, nowe were made as harde as horne, wth scowring of beggers pisce pottes and pannes, and were all filthy, and foule, with quis-thing out of rotten matter out of mangie legges, and bussed still in washing of their stinkinge scabie, and poysoned cloutes. Finally all her riche robes, pretious iewelles & gay geare were soulede away to buy the naked beggers garmentes to defende them against the colde, and shé stripped into her patched peticote, her clouted hose, her pegged shooes, and a course kerchiefe to trusse in her neglected lockes. But whie stande I so longe aboute *Fabiola*, as though her sorrowe for sinne

Byshops Blossoms.

There rare, and all the aunciente ecclesiasticall and sacro histories were not full of the like: as our wicked age is verie fruiteful in bringing forth of men who tormented with the cruell remorse of a conscience cumbered with the knowledge of innumerable heynous factes committed by them, and doubling them with degenerate despaire wickedly conceived of Goddes mercie, whiche surmounteth all his workes, do wilfully murder them selues, folisly thinking to ease the pinching paines of the soule by seperating it from the bodie, whē as in verie dēde they thereby immesurably augmente her miserie & tormentes. But besides these pitous penitentes, are there an other kinde of sinnesfull men, who beirg plunged ouer heade and eares in the myre of mischieses, and sinnes, do contemne their deadly daunger, and saeme to haue an insensibilitie of their sinnes, and perill, finally, are ashamed of nothing so muche as to shewe ye any light signe of sorrowe for their horrible deepe sinke of sinne: yet can not these lustis bloudes escape the inwarde percinge prick of a guiltie conscience whiche tormenteth them a thousande folde more terribly, then if it were the deadly stinge of a viper, and worketh them more woe and vnrest, then doth the madde slie the coursed cattell in y rageing dogge dayes. These iolly gentlemen tremble, shake at euerie flash of lighteninge, and be halse deade at a clappe of thunder: as though they can e not of anie naturall cause, but were sente downe from heauen by angred God, purposly to reuenge their outrages. Act in the day time, not in the night, will their vexed mindes graunte vnto their bodies arie rest. Whē they go vnto their meales, no one morsell of meate will go downe their throates, fearing as men that had their iawes driad vp with a longe wastinge sicknesse, yea, they cast vp their drinke like vnto younge children, makinge a sowre face at sweete

The tormentis
of those that
do despaire of
Goddes mercie,

The tormentis
of a guiltie
conscience.

sweete Hippocras, as though it were sharpe vineagre, so
 bnsauourie doth remorse of their sinnes make al things
 vnto them. But when the time of the night doth ad-
 booke them to goe vnto their restlesse bedde, they dare
 not lye alone for feare that a thousande diuelles wulde
 carrie them awaie bodie and soule vnto hell. Nowe af-
 ter they be tyred with tollinge and turning, if they
 chaunce to happen on a slumber (for sounde sleape will
 not the tormenting forche, that burneth without in-
 termision in their troubled brestes in anie case graunt
 them) with what dreadfull dremes meete they, howe
 starte they, howe hydeously crie they out? If the religio
 engendereth luche grieses, what tormentes may we The tormēts
 think superstition bringeth? for I can not tel how, saith of superstition
 Seneca, vaine thinges do trouble and vex vs farre
 more the true: for the true haue their certeine measure
 and quantitie, but whatso euer commeth of an incer-
 taintie, is delivered and given ouer vnto the conjecture
 and licence of a fearesfull minde, and what that will
 make of them, may the straunge imaginacions of the
 melancholyke manifestly declare: some steadfastly be-
 leauinge y they haue eaten venimous serpentes, soe y Trall.
 they haue lost their heads, soe y they haue drooke poys, Aegineta.
 so, soe y they beare vp al y whole wold, & saynte & faile
 vnder so heauie a burden, other y they see *Atlas*, whōe Galen.
 the Poetes sayne to staye vp heauen with his shoul-
 ders, to shinke and give ouer, and presently readie to
 lett fall the weightie engine of the heauens on their
 heade, some that they be earthen vessells and meruel- Mith. de
 lously feare breaking, other crie out if they do but see grand.
 one come into the chamber for feare he will tredie on
 his nose, some that they haue deadly botches, where as
 in verie dede there are no such thinges: with 1000 such
 like vaine feares, al of whome it were as madd a parte *Amat. Luge.*
 for me to rehearse, as it was & is for the to imagine.

Byshops Blossoms.

The eighteenth Chapter.

The hoosfullnesse of Lewes the eleuenth, Charles the seuenth French kings, of Dionysius, Commodus, and Arisippus, for the prolonging of their lines.

Lewes the eleuenth.



¶ No lesse madnesse, considering the manisfolde miseries, the often calamities, the greate mischieves and annoyances whiche happen vnto man in his life, is mans immesurable desiring of living, which *Plinie* assigneth for a proper incōmoditie of mankinde. Lewes the French kinge, the eleuenth of that name, when he had liued thre score yeares, perceiuinge þ he was fallen into a sicknesse which was likely to shorthen his time, and also being feared with the fiftieth yeaer of his age, because that none of the Capetts had passed that bound which yet could not cōtent him, what wayes wrought he to prolong his lothsome life: to what solemine shrine offered he not greate rich oblations: to what famous house of religion throughout all Fraunce gave not hee sayre lands, for a great parte of it wrongefully wroung from poore men: which donations because they were so great were revoked after his death: to what holy man of name in al Christendome sent not he þ golden gifts: instantly desiring them in their daylie prayers to God to haue a speciall memento for the large increase of his yeares: But amonge all other he set out of *Calabria* one *Robert an Heremite*, a man of all them of his time moste renowned for holynesse of life: at whose feete at the firsle meetinge he fell downe, desiring him with manie a bitter teare to prolonge his life, foolishly hopinge, as the Heremite truely tolde him, to obteine that of a man whiche

whiche God only was able to give. But yet fearing
that he was not surely enoughe defenced against ter-
rible death by spirituall helpe, studiously also soughte
for naturall by phisiche, and founde one *Cocteine*, who
with large promises of longe life, sedde his folishe hu-
moure, as the kinge againe glutted the physicians un-
satisfable desire of golde with givinge him ten thonsande
crownes a moneth, yea in five monethes fourte and fif-
tie thousande, besides manie greafe promotions pro-
mised if he did recover his health. Yet could not this rare
liberalitie of the kinge, make the physician courteous
vnto him, but hee woulde continually handle him be-
rie roughly, & churlishly, and with despitefull wordes
vpbrayed vnto him, his wrongfull and cruell demea-
nor towardeis vniuers of the nobilitie and the counsell:
and vised often to tell him that he woulde also handle
him so one day. Although this vncourteous and proude
dealinge greatly greeued the kinge and made him often
to complaine of it vnto his familiars: yet durst he in
no wise put him away, because y he had constantly af-
firmed, that the kinge shoulde not liue sixe dayes after
that he were gone. Which direfull denunciation the
kinge abhozred as gate of hell, as the man that in al his
whole life coulds not abide to haue it once tolde him,
that he must one day die, and would often in his health
wile his friendes, that when they shoulde see him daun-
gerously sick, they shoulde in no case put him in minde
of death: where as in verie deede he shoulde haue me-
ditated nothunge so much all his life longe: which shoulde
haue bene a continual preparing of him self vnto death,
where vnto he shoulde most assuredly come at the laste,
and howe soone vncertaine: neither yet during his
longe sicknesse stooode hee in greater dreade of death by
inwarde diseases, then he feared shortening of life by
forreigne foes.

Byshops Blossoms.

Wherfore he imprisoned mante noble men of great power, & diuerte faithful counsellours vpon vaine imagination conceiued in his fearefull minde of their infidelitie.

He woulde suffer verie fewe of the nobilitie to come neare vnto the place where he lodged, much lesse come within the castell gate, which was guarded daye and night with fourre hundreth souldiours, of whom the one halfe were Scottes whome he trusted better then his owne subiectes, commaunding them to shooce at all men whiche did approche neare vnto the castell without licence before obteyned. The bottome of the castel diche caused he to be sticked full of yron pikes, and the bankes with rakes of yron, whose longe teeth he woulde euer and anon commannde to be whetted, and made sharpe with a file. But this fearfulness perhappes he had by inheritance from his father *Charles the seventh*: Who for feare of being paysoned by his rebellious sonne, did sixe dayes forbeare all kinde of meate, but when at the laste through the persuasions of the phisicians, who tolde him if that he continued in this wicked and obstinate purpose, he woulde assuredly loose bothe this life and the life to come, he woulde haue eaten, his strength was so worne with fainting, that hee was not able to swalowe any meate downe, and so by incōsiderate was rynelle ranne into that mischiefe whiche he had thought to haue avoyded by fearing. But was not their desire of life immeasurable, who hauing liued so longe, that al men hated them, and therefore woulde they haue no societie and companie with men: yet in this vnnatural wilfull vildernewesse in the middes of populous cities, in this incessante feare, sought by daylie bereawinge of other men of life, to prolonge their hated life: vsinge manie painfull and troublesome meanes to p̄eserue that

Charles the
seventh.

that, whiche was vnto them everie minute cause of intollerable tormentes: as *Dionysius* the tyrante shewed vnto his flatterer, that commended the stately life of tyrantes, by a verie lively demonstration, setting him at his table furnished sumptuously with all kinde of delicates, but hanging ouer his heade by a small threade, a mighty sword, whiche continually threatening fall, through continuall feare thereof toke away from this vnhappy guest all the ioy of his greate daynties and pompe. *Misimissa* the mightie kinge of *Nomidia*, when *Massinissa*. he had liued soure score and tenne yeares, distrusting the faithfullnesse of all men, guarded him selfe with fierce batwinge bandogges: and yet had he besides his large dominions, manie sonnes, and the assured friend-shipe of the *Romanes*, the *Lordes* of the worlde. *Dionysius* the tyrante intrenched his bedde chamber, as if it had bee a towne standing in the middes of his enemies, with a large and deepe diche, ouer the whiche wente a drawebridge, whiche he kept vnder locke and keye, but when hee him selfe vsed it. And *Aristip-* *Aristippus* the tyrant of *Argos* climed vnto his bedde with his sweete harte by a ladder: the whiche after they were ascended, and the *Perculleis* of yron opened, they entered the chamber, his matrons mother toke away with her: and then did he let downe the *Perculleis*, on the whiche hee layde his restlesse bedde, that he might sone heare if that anie man wente aboue to wooke his bodie treason in his vnsounde slumbers. *Dionysius* the tyrante trusinge, no not his owne daughters, after they were growen vp, whome hee had vsed before for his barbars, to clippe the hayres of his suspicions heade, nor shane his beards, taught them to burne them off with putt shales. And *Commodus* the *Emperour* did nolt him selfe with blastinge coales.

Had

*Dionysius the tyrant.**Dionysius.**Commodus*

Byshops Blossoms.

Julius Cæsars
secrence.

Had it not beeне, as *Julius Cæsar* was wonke to say, a thousande times better for them once to haue died the with so great grieſe continually to haue feared it. More over it woulde fill greate volumes to rehearſe all the examples of those, whiche for desire of prolonging their liues a little while, haue by denying of God, and his faith, by betraying of their countrie, their parentes, wiues, chilđren, & friendes, corrupted the glorie which their vertues before had gotten, and so while they endeuored to lengthen a little this temporall life, oppreſſed on all ſides with maniſolde miseries, loſte the euerlasting and the eternall memorie of the amoungē men, or rather more truly wonne everlasting death in tormentes of hell, and in reproch and infamie on the earth.

Alexanders
worthy ſay-
ing.

They came not of the royll blonde of *Alexander the greate*, who ſayes in *Curtius*, that he was borne of ſuche a ſtocke, that he ought not ſo muche to wilhe for longe life, as immortallitie of name. This noble prince when that *Penus* had made a longe oration, for to perſuade him to returne homewarde out of *India*, and not to abieete his victorius armie to be devoured by þ wild beaſtſ, ſwallowed vp by the mightie riuers of thofe ſanguine countrieſ, & died with in ſhorte time after, ſayd that *Penus* had made too longe an oration for ſo fewe dayes living, whiche was not worth halfe his painfull ſpeach, But I am almoſte a ſhamed to tel how shameſſully *Vitellius*, and *Andronicus Comenus* Emperours of Rome, and *Constantinople*, to ſaue for that p'reſent pinche their liues, yeldeſ unto their enimies to be immeſately after ſlaime with exquife tomentes, after ten thousande vilanies ſaide and donne unto them, the one drawne like a dogge through the citie of Rome by a rope fastened aboue his necke, and halfe naked, the other thorough *Constantinople* ſet him upon a mangie Camel, his heade towarde the tayle of the beaſte, and

Vitellius and
Andronicus.

and al the vnmannerly multitude every where, emptying all their pispots, and close stoles vpon them both, which they must needes receiue on their faces: bycause a sworde was put vnder their chynnes, to holde vppe their hated heads. Unto these will I adioyne *Papyrus Carbo*, who after that he had bene thrise Consul, was Papyrus Carbo. drawne by the commaundement of the prynce boye *Pompey*, afterward surnamed the great, with thre chaines like a wilde beast vnto the butchers blocke. But when the hastie hangman was about to strike off his noble heade: the cowarde wretch, stayning his honour, that he might a little moment prolong his life desired stay of execution, vntill that he had discharged his belly of burthen: the which he so greedy desire of liwing long, was so long in doing, that his head was strucke off, and his owne filthy dung became a meete tumbe for his degenerate body. This dastardly demeanour of his, no doubt abating much the entie of his enimies, which he shuld haue incurred by this cruell & vnwonted execuciō: but now no man thought him to be worthy of life, who had sought suche unworthy wayes to prolong his life, so reason would vs to loue life, but not to feare death.

The nineteenth Chapter.

The shortnesse of mans life, and by how many casualties it is shortned, and of sundrie straunge kindes of death.



Being then that man is thus incesantly tormented with infinite diseases of the body, and no lesse molested with the perturbations of the mynde, who can blame the *Thracians*, or as *Herodotus* calleth them, the *Transi*, a people of Thrace, seeing that

Z. *they*

Byshops Blossoms.

they had no knowledge of the resurrection , and the
blisTe which God hath prepared for his elect to injoy af-
ter this life, for weeping and lamenting at the byrth of
their children , rehearung howe many miseries they
must abide, but carried them to burying with al mirth,
pastimes and dauncing, numbering vp from howe ma-
ny and great calamities and grieses they were with-
drawne. Menander in *Stobens* thinketh it to be suffici-
ent, and enough to beare the name of one altogether
wretched, and oppressed with miseries, if he be a man :
and wittily sayes *Plautus* in *Bacchides* : that it is farre
better to haue liued, then to live. Howe solemne and
vulgar an Epitheton vnto man is (wretched) in that
flowing fountaine of all knowledge and eloquence *Ho-
mer* : for nothing (sayes he) that liueth, that draweth
breath, and creepeth along the laynes, is so wretched as
is man, and feeleth so often and grieuous paines. And
therfore is it truly sayde of *Plinie*, that if we will iudge
and decree vprightly, refusing all ambition of Fortune,
there is no man happie : yea, and fortune dealeth with
that man very friendly, and makes him a wanton,
which can not iustly be called vnhappy. Our felicitie
(sayes *Seneca*) is no sound thing and massie, but only an
ouercasting, and that very thinne, and which is lightly
broken by so many violent chaunces, as I haue alrea-
dy shewed, and also by the shorftnesse of mans life: which
life *Homer* calleth a shadowe : *Tyndarus*, the dreame of a
shadow: *Sophocles* a shadowe, and blast: *Echylus* a sha-
dowe of smoke, *Lucian* and the common prouerb a bub-
ble that ryseth on the water : of whome some vanish as
waye as sone as ever they rise, some continue a little
longer, but all indure a very short time, besides tenne
thousand diseases which doe dayly and hourly, yea, to
speake most truely, continually bereave men of life : do
fewer chances assault vs : ruines, poisons, shipwacks,
warres,

warres, earthquakes, lightnings, thunders, falles, and what not? One is choaked with swallowing downe of the stone or graine in a grape, as *Anacreon* the poet, a little haire in a messe of mylke strangled *Fabius a P[re]tor of Rome*, *Æschylus* the Poet had his crowne so crackt, that he dyed thereof, with a cockle let fall by an Eagle, who did take his balde scalpe to be a rocke, wherevpon she might breake her cockle to come by the fishe. *Q. Emilius* with dashing his stote against a *stone*, and *C. Anfidius* against a threshold, *Iouian* the Emperour with the smoake of coles in his chamber, or *Fulg. as other say, with the smell of a chamber newly pargeted*, some with a clap on the cheeke giuen by a gyyle: *Hippone*. some auoyded their bowels out, at the priuie, as *Arrius the archheretike*, and *Anastasius the seconde Byshoppe Fulg. of Rome*. Some are eaten with mice, as *Hatto Arch. Munster. byshop of Mentz*, and *Piast Prince of Poleland*, and some with toades, as in *Wales* *Scisillus Elkerher*, some *Ger. Cambri. kylled with lightning*, as *Strabo Pompeius*, father vnto *in Iun. great Pompey*, *Carus* and *Anastasius emperors of Rome*: some are slaine in the middest of their pastimes in hunting, as *Aistulphe king of Lumbardie* with a boare, *Basilus Emperour of Constantinople* with a stagge, *Fulco king of Hierusalem*, by the foundering of his horse in pursuite of an hare, *William Rufus King of this lande*, with the glauncing of an arrowe: *Drusus the sonne of Claudius Caesar the Emperour*, playing with a pear, which he woulde cast vp and catch in his mouth, was choaked with it: some dye in the middest of their vennie, as *Tytus Etherius* an horsman of Rome, and *Cornelius Gallus*, who had baene *Pretour of the citie*: and two horsmen (sayes *Plinic*) in our dayes, in one varlet: and *Cornelius Tacitus* noteth a woman, and *Campofulgo- so, Giachetto Gerena*, a worshipfull man of *Saluzzo*, with his minion.

2.ii,

And

Sueton.

Byshops Blossoms.

And as though that sorowes and grieses did not sufficiently annoy mankinde: we reade of many that soudently died for extreme ioy: as *Diagoras*, and two women in *Aulus Gellius*, *Chilo* the philosopher, and *Sophocles* the famous poet, & *Dionysius* the tyzant in *Plinie*, and *Inuentius* *Talua* a Consul in *Valerius*, who also writeth y *Philemon* the poet, was choaked with laughing at his owne iest. Howe innumerable are they whome dayly experiance and histories doe teache vs, to haue dyed soudently of no evident cause, and without all foresheling of paines, some at feastes and pastimes, and some in their beds, of whome *Plinie* reckoneth many examples. Therefore seeing that suche is the infirmitie of man at his byrthe, and many yeares after, so many sicknesses and diseases, so many molestations, and vexations, do continually chaunce vnto him all his life long, & that also is so shorē and vncertaine: is there any man indued with common sense, that will holde that any man can be happie in this worlde and life?

The twentie Chapter.

That not great riches and Empires doe make a man happie, the which Socrates proued by an excellēt similitude, wherunto is annexed a golden sentece of Agesilaus.



¶d nowe then after that I haue declared, that man can not in this life be happie, I will descend vnto my second proposition, that no man hath continued many yeares in so great felicitie, that he neuer felte during that time any cause to complaine of Fortune, with protestation first made, that these great Empires, conquestes, and riches are not in any wise to be accounted things which do make a man happie: no more

more then a scabberd of golde set with precious stoncs
doth make a god sworde: a riche gowne, a perfite bodie,
a golden collar a swift dogge: because they be things w-
out them, and no part of their substance. A very lively
induction whereof makes *Socrates*, with whiche kinde
of Argument, did he singularly delight. The magnifi-
cent *Nicias* of *Athens*, had a very godly horse, whiche
when he was ridden through the streates, did turne the
eyes of all the people to beholde him, and with great ac-
clamation to crie out: yonder goes the noblest horse of
the worlde. When I sawe, sayes *Socrates*, this horse so
generally with one consent, praised of the whole citie:
I slept vnto his keeper, & deuaunded of him, what masse
of money this so singular a horse, and so highly commen-
ded had: why syz quod the horse keeper, what money
should a horse haue, he hath not one farthing: why then,
says *Socrates*, if that an horse may be an excellent horse,
and perfect in all pointes, whiche belong vnto an horse,
& haue neither money, no nor godes, nor an horse were
neuer the better horse, if he had great riches: what then
shold let but that a man may be a god and happie man,
wout all godis: or what shal he be the perfecter, & more
blessed, if he haue innumerable store of these fruities, or
rather follies of fortune: Wherefore that saying of *A-
gesilau* king of *Lacedemonia* is worthie to be witten in
letters of golde, or rather in deed in all mennes hartes,
which he vsed vnto one that called, according vnto the
manner of the worlde then, the king of *Persia* the great
king: how sayes *Ageſilau*, is he greater then I am, un-
less he be more iust, and more temperate: iustly measur-
ing the felicitie, and greatnesse of man by the godes of
the minde, and not of fickle fortune. But now after this
protestation made, I say and wil proue, that neither
these men whiche were, or would be called by the name

Byshops Blossoms.

of Gods, nor no man surnamed þ great, or any of them which haue boasted of their felicitie, and finally no other notable conquerour, or fondling of fortune, hathe deserved iustly to be accounted happy: but that they often felt the roughnesse of frowning fortunes bitte, and had often admonitions of their miserable mortalitie.

And firste speaking of my Gods, I wil beginne with *Alexander the great*, both for the honour of his antiquitie, and also for the largenesse of his Empire, the surpassing greatnessse of his conquestes, and the rare felicitie in them.

The xxi. Chapter.

A discourse of the brittle blisse of Alexander the great.



It was singular in *Alexander* neuer to besiege citie which he wonne not, neuer to fight battel wherein he vanquished not, neuer to iuade countrie, whiche he conquered not: so I think was it singular vnto him of all kinges to be often wounded, and endaungered of life by his enimies: neuer living long without perill of death. His owne father had nailed him to the wall wⁱ a iuelin, if that he had not happely ausived the deadly stroke with swifte leaping aside. Euen almost at his first entrie into *Az*: had he been doubtlesse slaine in the first battel with *Darius* his power at *Graniko*: if that *Cleme* running vnto his rescue, had not fortunately warded þ blowe. And anon after into how great danger of death fell he by bathing himselfe in the riuere of *Sydnus*, when his enimie *Darius* was euen at hande wⁱ a myghtie host: the lively heate was so mortified in all partes of his bo-
die;

die: that his seruants tooke him bype, and carried him
being senselesse at the extreame point of death. Neither
were his paines after ward any lesse, nor his danger see-
med to be abated: when he woulde naedes desperately
take a medicin whiche shoulde presently vpon a souden
ridde him of his sickenesse, being at the first more like to
haue bereft him of his life: was he not twise wounded at
Gaza, and at the first time so sore, that he fainted and fell
downe, and was taken vp by his souldiers, and carried
into his tent? Howe long time I pray you passed, but
that he was like to be murthered by *Dimmus*: vnder co-
lour of whiche conspiracie he put to death, the moste ap-
proued captein, that euer serued Prince, *Parmenio*, with
his valiant sonne *Philotas*. About the river of *Oxus* was
he stricken in the legge with an arrow, whiche being pul-
led out, the head was left behinde: the anguish where-
of was such that he was forced to forlaine the fielde, and
to be carried on his souldiers backes vnto his tent. He
had also suche a blowe in the necke with a stone at the
siege of the citie of the *Macedones*, that his sight failing
him, he fel downe, and was taken vp senselesse for dead,
all the whole host making loude lamentation for him,
as though he had surely been slaine. I can not wth words
expresse the agonie he was in, when the *Scythians* went
about to destroy his newe citie of *Alexandria* built by
him vpon the Riuers of *Tanais*, as *Curtius* saith: or
more truely on *Oxus*, or *Ochus*, as *Plutarche* and *Stra-
bo* haue, (and *Ptolomey* maketh mention of *Alexandria*
vpon *Oxus*, but not of any by that name vpon *Tana-
is*,) and to destroy his fortifications on the Riuers side,
& to remoue from thence the *Macedons*. When he saw
that he was to enter into a wars, for the whiche he wth as
not p^{re}uied, & his enimies to ride vp and downe in his
sight, & he himselfe so grieved with the paine of y wound
of his necke, and also through long abstinence, that his
speche

Byshops Blossoms.

spēche failed him, called his frēndes to counsel: to whō he declared that he was not troubled with any feare of his enimies, but with the iniquitie of the time: the *Bac-trians* rebelling, and the *Scythians* prouoking him, when he was neither able to stand on the ground, nor strong enough to ride on horsebacke, nor in case to gine advise, or exhortation unto his souldiours. Thereforē in consideracion of the doubtfull danger he saw himselfe w^rapped in: he blamed the Gods, complaining that he was inforced to lye along like a blocke, whose swiftnesse before time none was able to escape. The matter grewe so greate: that his owne frēndes belēued that he had counterfeited his sicknesse for feare. And therefore he, who thinking himselfe a God, had euer since the overthrow of *Darius* left consultation with the *Divinours*, and *Prophetiers*, feare made religious: and them com-maunded his southsayers to trie out by sacrifices, what his successe shoulde be. But who can worthily bter the anguish, sorrow, and gries, that griped him, for the drunken murthering on his ale benche, of *Clitus* his foster brother: an olde souldier of his Father, a valiant Capteine of his, and the saviour of his life, and a selli olde man, yea & for praysing of his father: for the which due-tie woulde, he shoulde haue commended and rewarded him. He plukt out the bloudy speare out of the guiltie corps, and iustly woulde haue thrust it into his own guiltie hart: if the standers by had not letted him, and wroung it out of his hande. That done they tooke him uppe and carried him unto his lodging: where he fell flatte downe vpon the floure, filling all the Court ful of th^r pitifull noise of his howling and lamentation: he tare his face with his nayles, and desired such as stode about him, that they woulde not suffer him to live in suchē shame and dishonour. In these complaintes, and requestes was all that night spent. Then another toye came

toye came into his head, to aggrauate his grēfe: hē thought that his frēndes, being astonied at his cruelty, would not resort vnto him, and talke familiarly with him, as they were wcnt to doe: and that then he should live like vnto a wilde beast in a wildernes, bothe making other afraide, and being also afraide himselfe. He commaunded diligent searche to be made, whither it were the yre of the Gods, that had caused him to commit so heynous an outrage: and nothing so muche asswaged his sorowe, sayes *Plutache*, and brake off his wilful refusall of al kinde of nutriment, wherein he had continued thre dayes, shut vp in his chamber, continually lamenting & weeping, as that *Aristander* the chiese soothsaier affirmed, y this mischefe happened, because y $\ddot{\text{e}}$ verely sacrifices & feastes vnto *Bacchus* were not done, & kept at their due time: manifestly bewraying *Alexanders* weake Godhead, that was not able to resiste that drunken God.

And howe nere was this counterfeite *G D D* vnto deathe, anone after his vngodly practise at a banquet with his flatterers *Hagis*, and *Cleon*, to be adozed of the *Macedons* for a God: for if he had not very devoutly serued his brother *Bacchus* with drinking euē vntil two houres after the dawning was broken, he had lost both life and Godhead by a great conspiracie made by *Hermolaus*, & his felowes. At the first citie of the *Indians* that he assaulted, was he hurt with an arrowe. Afterward at the siege of *Mazace* was he stricken in the thigh with a dart, which he pulled out, & without wapping of the wound, called for his horse, and letted not for all his hurt to gine order for suche things as he thought expedient. But at the length when by hanging downe of his legge, the bloud drewe vnto the wound, & it warred colde, whereby his wound began to paine him: then coulde he say, that he was called the Sonne of *Jupiter*,

Aa.

but

Byshops Blossoms.

but yet he fel in himselfe the passions of a diseased bodie. But no peril that ever he suffered, was comparable to that whiche he ranne into through his owne desperatenesse, at the siege of the citie of the *Oxidracans*, as hathe *Curtius*, of the *Mellumans*, sayes *Plutarche*, or as it is in *Justine*, the *Sicambrians*. For, like a madde man he leaped downe from the walles post alone, into the towne: it being a thousand to one, that he should haue either bene slaine, or taken aliuie er he coulde haue recovered his legges, the walles were so highe: but it happely chaunced, that he fel vpon his fete, and an olde tree adioyning to the wall wel defendeo him from being inclosed, and the boughes serued him for a target to keep off the darts and arrowes of many thousands, that fast flocked thither to ende the cruell warres of the whole worlde, by one mischievous mans deathe: and to revenge so many flourishing nations whiche he had spoiled, and so many free peoples, as he had wrongfully brought into bondage. And at the length one threw a dart of two cubites long, which a little above his right thighe passed through his corsleete: by reason of the whiche wounde he did shed so muche bloud, that he was not able to holde his sworde, but let it fall out of his hande, as one at the point of death: so that the *Indian* that had strucken him, came to spoyle him, whose hand when *Alexander* fel vpon him: disdaine of infamie revoked his spirites, then passing out of his bodie, and with his sworde thrust thorough his unarmed enimie. But yet so feble was his strength, that when he endeuered to lift himselfe vppe with the helpe of a bough of the tree: he straightway fel owne againe vpon his knes.

During whiche time *Pencester*, *Timaeus*, *Leonatus*, and *Aristonius*, were come vnto him, of whome *Timaeus* was slaine, and the rest so sore wounded, that they were able to doe nothing: and they had vndoubtedly died

died there with their Prince, if that the whole armie being made almoste madde with the rumour, that the king was slaine, had not at that verie instant violently broke into the citie, and deliuered him out of assured peril of death.

Neither was the curing of his wounde lesse daungerous, and greuous, then the wounde it selfe: because that the hokes or barbes of the darte fastened in the fleshe coulde not be plucked out, but by cutting of the wound wider, whereof insued such abundance of bloud, that he fell into a swoone, and stretched out himselfe, as one at the the panges of death: in so muche that all his frendes had verily thought, that he had been dead, so long was it er his bloud could be staunched.

Thus ye see howe many and oftentimes this madde man whiche woulde be accounted a **G D D**, was made painefull to saile within fewe yeares, the grices of mannes fleshe: the whiche was also, lastly increasable increased by the deathe of his darling *Ephestion*: whome he loued as intirely, and mourned for as immoderately, as euer man did for his frende. But when **G D D** sawe that no admonishmentes woulde serue to keepe him in his duetie, and that the Empire of the whole earthe woulde not satisfie his insatiable ambition, whiche by falling was alwayes made more hungrie, but that he woulde also needes inuade heauen: he did cutte his dayes shorster, then the com-mune fate of man is, not suffering him to passe the age of thirtie thre yeares, and one moneth: and made a small cophin to shewe, howe small a thing in deede he was: who hauing all the *Orient*, chased that he was thrusse vpp into a narrowe corner, and squised together. If he had followed the counsayle that the *Lacedemonian* king gaue unto his father *Philippe*, after the fortunate battell of *Choronea*: and had mea-

Byshops Blossoms.

ured his shadowe after the ouerthowre of *Darius*, he shold haue found it neither greater, nor longer then it was before: and sometimes he himselfe could finde it. For whē *Nicæn* a flatterer, (the pernicious pestilence of *Princes*) sawe *Alexander* maruelously troubled with a medicine whiche he had taken, and saide: what paines must we poore wretched men abide, seeing that ye Gods suffer suche torments? *Alexander* sternly looking on him said: And what kind of Gods are we? no, I feare we be hited of the Gods. And at an other time when *Anaxander*, a fortunate Philosopher, as *Athenæus* termes him, one of the crowes that haunted that carrion, traueling with *Alexander* in a great and terrible thunder, which appauled the hartes, yea of the stoutest, saide: haue you done the like, O mighty prince? *Alexander* laught, and said: I wil not be so terrible and dreadfull as thou doest teache me to be: who wouldest haue me to be serued at the table with the heades of kings, and *Princes* cruelly cutte off. It is also reported by *Plutarch*, that he had been oftentimes heard to say, that wheras many men called him a God: yet did he finde that hee was a man by two thinges: that is to wit, the act of *Venerie*, and *Sleepe*: for that these two thinges did most bewray the imbecillitie of his nature, but against all other thinges he was invincible.

Now, *Sleepe* is an *Image* of death: and the act of *Venerie*, as it were, a kinde of conuulsion. But this man who knewe him selfe so well, and besides his often daungers of death, and many painefull woundes, did acknowledge that he had euer in him two things, which manifesterly declared vnto him that he was a man, and yet woulde be adored for a *GOD*: yea, and when hee sawe him selfe quighte past all hope of life, instantely desired his wyfe *Satyræ*, priuily to conueye him away, and to caste him into the riuier of *Euphrates*

Euprates, that he might same vnto the worlde to haue
bene assumed body and soule into heauen : did not he
iustly deserue to be depryued of those things, which the
most vilest varlets doe enioy : did not his wofull mo-
ther *Olympias*, when that she heard that his body lay vn-
buried many dayes (the capteines of the *Macedons* be-
ing busied about the succession in his Empire) crye out
with abounding teares, depe sighes, and loud lamenta-
tions: O sonne, thou that endeuouredst to be partaker of
heauen, hasting thether with might and maine, nowe a-
las art not able to obteine and get so muche as those
thinges, whiche are common vnto all mortall men,
the earth and buriall. A worthy mirrour to be set al-
wayes before the eyes of great Princes, for them to see
in, that if they do couet greater and moze honour, then
is due vnto man, they shall not haue that whiche hath
bene often done vnto hores and dogges.

The two and twentise Chapter,

Of the infelicitie and dolefull ende of Demetrius, yea, his
whole life and actes.

 He next of these pround Gods in au-
ciencie of yeares, is *Demetrius* sonne
vnto *Antigonus*, a capteine of *Alex-*
ander the great: one whom I am not
able to charge to be so ambitious for
Godlike honoꝝ, as was *Alexander*:
yet doe I blame him for accepting of
those diuine honours, whiche the flattering *Atheniens*
prodigally heaped on him: whereby he beganne to fall
into all incontinencie, ryot, and pryde, in so muche, that
he ware garments wouen of purple and golde, (a rare
thing in those dayes) and golden shooes. Very hard ac-
tess

Byshops Blossoms.

esse was there vnto him, and very rough were his answeres. The Legates of the *Atheniens*, who might doe most with him, followed him, and daunted attendance two yeares, and then at the last he dismissed them hym, not once hearing their message. There was never man with whom fortune spottet more, and shewed her inabilitie, that worthily that sentence of *Æschylus* was often heard in his mouth: *Thou fortune exaltedst me, & thou also doest cast me downe full lowe.* When he was but 22. yeares of age, he sought a field with greater courage then cunning, with the auncient politike capteine long practised in *Alexanders warres, Ptolomey.* Where he lost 13000. m^f, of whom 3000. were slaine, and the rest taken with the campe also. But hauing the royal tent, with all the furniture thereof, and also the prisoners princely restored vnto him without raunsome by *Ptolomey.* Who sayd that princes ought not to contend for al things at once, but only for empire and glory, he repayred his power, and invaded *Mesopotamia*, then being subiect vnto *Selucus*. v^h which he conquered, with one halsie also of mighty *Babylon* (the riuer of *Euphrates* runneth in the midst of the citie, & parteth it in two) but doutering that he was not able to abide the force of *Selucus*, who haled hemward out of *India* to the rescue of *Mesopotamia*, he brake vp his siege, & tooke the sea, & sayled vnto *Halicarnassus*, where he remoued by force the siege of *Ptolomey*, & fortune still fauouring, he entered *Crace*, to set them at libertie, who were then in subiection vnto *Cassandra* his fathers, and his enimie. At his first arrival at *Athens*, all the citizens revolted vnto him, only there remained a garrison of *Cassandra* in a part of the citie, called *Munchia*. From thence he marched to *Megara*, where the intemperate young man leaving his armie, went vnto a famous harlot called *Cratespolis*, giuen by *Alexander* vnto *Polypercon*: the whiche woman it was tolde

tolde him was in loue with him. But being come to the place appointed, he had neare ben taken by his enimies (who had intelligence therof) with his minion being together in a tent, the whiche he had caused to be set vp a little out of the sight of his armie, that he might ceuer y more cleanly the accessse of his harlot. Yet as it hapned he escaped by shewing a faire paire of heeles, and returned in safetie vnto his armie, wan the town of *Megara*, and returnung vnto *Athens*, tooke *Munichia*, & razed the castle, restozing vnto the *Atheniens* their auncient libertie and lawes. Wherupon ensued that impudent flatterie that I speake of before. But before he could finishe his exploit & purpose of setting of all *Greece* at libertie: he was sent for from thence by his father to aide *Cyprus*, the whiche *Ptolomey* had invaded. In his voyage thereward, he discomfited *Menelaus* brother vnto *Ptolomey*, & afterward in *Cyprus* before *Salamina* *Ptolomey* him selfe, who had a myghtie flæt of 150. shippes, & also a great army by land, he tooke 60. shippes, & drownned al the rest, only 8. escaping with *Ptolomey*. *Demetrius* hausing thus won y victory, wherby he got all y kings retinie with a myghtie masse of monie & warlike furniture, had also shortly after *Menelaus* with the citie of *Salamina*, & the flæt, and 1200. horsmen, & 12000. footmen yealding vnto him: all whiche prisoners he sent home without ransome, & also honourably buried the dead. This notable victorie did set *Antigonus* in such a pride, that he with his son would be called kings: from the whiche name the capteines of *Alexander* had abstained vntil y time. But to pul downe their puffed pride: whē that *Demetrius* after the victory at *Salamina* sailed about to strike terrein into the harts of his enimies, by scuden tempest he lost the greatest part of his shippes, and *Antigonus* who led a flourishing army along the sea cost, fel into such difficulties, that he returned home like vnto a vanquished man, hauing lost almost his whole army.

Pct

Byshops Blossoms.

Yet after this *Demetrius* besieged *Rhodes*, where he lay vntill he was wearie, and could do no god: and to saue his honour, there was ioyfull newes brought him, that he should hast to the succour of *Athens*, then streightly besieged by *Cassander*: whome he repelled, persuing him euен vnto *Thermopile*, and going yet farther, he wanne *Heraclea*, and being from thence returned into *Greece*, he made almost all *Peloponesus* frēe, expelling the garrisons of *Cassander*. Wherefore in the memorie of this benefite, he was in a parliament of the *Greeks*, elected and proclaimed the capteine or Duke of *Greece*: as *Philip* king of *Macedone* had in time before ben. Immediatly vpon this, was he sent for to repaire into *Asia* to aide his father against *Selucus*, & his confederates, who led a mightie armie of 40000. footemen, 10000. horsmen, 400. Elephants, and 1200. hooked chariots, with whome they incountring with no lesse power, were overthowne, and *Antigonus* slaine, and *Demetrius* sozced to flee vnto *Ephesus*, with onely 5000 footemen, and 4000. horsmen, with whome being there imbarked, he directed his course vnto *Athens*, his only refuge. But when he was come vnto the *Islandes Cyclades*, the ambassadours of the *Athenians* met him, requesting him in the name of the whole citie, that he would not sayle vnto *Athens*, for the citie had made a decree, that he, who had bene lately expelled out of a kingdome, should in no case be received into a frēe citie. Although this unlooked for message did inwardly sore chafe him, yet seeing that presently to be reuenged, neyther time nor power wold serve him: he gaue them sayre wordes, and desired that he might haue the ships that he had left in their hauen: the which being gently delivered with his wife, and all his royll furniture of housshould, he sayled into *Peloponesus*. But when he saue that his faction in those quarters waxed worse and worse, the cities dayly revolting vnto

unto his enimies, he leaning there Pyrrhus, sonne to *Acacus*, to keepe the cities in their obedience: sayled into the Thracian Chersonese, to inuade *Lysimachus* kingdom, where his affaires prosperously succeeding, he maruelously increased his nauie and armie. And not long after he marryed his daughter unto *Selencus*, and he him selfe (hauing buryed his first wife) married *Ptolomeyes* daughter. Wherby he being againe recovered, besieged *Athens*, and forced them for famine to yealde the citie vnto him. The famin was so great, that the father and the sonne fought with bloudie swordes for a mouse that fell downe from an house, and men diuided beanes into diuers parts to giue vnto their childre. Then placing a strong garrison in *Athens*, he gaue *Archidamus* the king of *Lacedemonia*, a mightie ouerthow, and entering *Laconica*, vanquished him againe in an other battell, and besieged the citie: the which he had doubtlesse taken (the which never man had done vntill that day) if that to interrupt the course of his victorie in *Peloponessus*, sorrowfull newes had not bene brought him, that his cities in *Asia* were assayled by *Lysimachus*, and *Cyprus* also would be won by *Ptolomey*, vnlesse that he hasted out of hande to succour his mother, and children, who were streightly besieged in *Salamina* the chiese citie thereof. *Demetrius* being sore moued with these heauie tydings, brake vp the siege of *Lacedemon*. But being very pensiue and sorrowfull for this mishap, fortune made him merrie againe with an other good occasion. For *Cassanders* two sonnes, *Antipater* and *Alexander*, contending for the kingdome of *Macedonia*, *Alexander* desired *Demetrius* to come vnto his ayde, of whome he was at the firste verie friendly and honourably enterteined: but anon after, *Demetrius* vnderstanding that *Alexander* layd awaites to murther him: he caused his souldiers to slay *Alexander*, as he came out from supper, & then the cause

Byshops Blossoms.

of his death being declared in an assembly of the people, *Demetrius* was proclaimed king of *Macedonia*. And also *Lysimachus* being oppressed with the warres of the king of *Thrace*, gave him a part of the kingdome of *Macedonia*, which had besafne vnto his sonne in lawe *Antipater*, the other brother, that he might not haue warres with him also, seing that he was then not able to match the *Thracian*. And to augment his good luck, he was certified that *Ptolomey* was departed from *Cyprus*. *Demetrius* hauing thus gotten *Macedonia* with *Thessalia*, subdued also all the *Boetians*. And then hauing intelligence that *Lysimachus* was taken prisoner by *Dromichetes* king of *Thrace*, he inuaded his kingdome. The which occasion the *Boetians* hauing gotten, rebelled; the which reuoked *Demetrius* into *Greece*, & while he was busied in subduing of the *Boetians*, *Pyrrhus* king of *Epirus*, suddenly becomming his enimie, wasted *Thessalia*. Wherefore *Demetrius*, after he had wonne *Thebes*, and made a rode into *Aetolia*, leauing a part of his power in *Aetolia*, vnder the gouernment of *Pantachus*, went forth him selfe with the rest of his armie, to reuenge the iniuries of *Pyrrhus*, whose countries he wasted. But *Pyrrhus* marching in array of battell to fight with *Demetrius*: I knowe not by what aduenture, happened on his Lieftenant *Pantachus*, whome he slue in combate, whereunto *Pantachus* had challenged him: and then the armie being dismayde with the losse of their capteine, incontinently fled. The fame of this ouerthowre got *Pyrrhus* a great name among the *Macedons*, whose hearts *Demetrius* his pride had muche alienated from him: in so much that when he fell sicke at *Pella*, *Pyrrhus* spoyled & wasted almost all *Macedonia*, and not one man wold go out into the field against him, vntil that *Demetrius* was recouered: who hauing greater matters in his head dissembled this injurie, & made peace with *Pyrrhus*, preparing

ring a mightie armie of 100000. swetemen and 10000. horsmen, and a navie of 500. ships (among whome were galleys with sixtene bankes of oares) for to inuade *Asia*, and to recouer his father's kingdome. But this huge armie was almost oppressed before it did set forth. For *Seleucus*, *Lysimachus*, and *Ptolomey*, being feared with this so great preparation, did knitte them selues in a league together against him, and did set forth both by sea and lande, all the power they were able to make: & they had also wonne by ambassage *Pyrrhus* to inuade *Macedonia*, telling him plainly, that *Demetrius* would no longer haue peace with him, then vntill such time as he had done his exploites in *Asia*, and then wold he vpon him with al his power to hurle him out of his kingdom, all the which things they easily persuaded *Pyrrhus* to beleeue.

Wherupon he at one side, and *Lysimachus* on an other, at one time inuading *Macedonia*, and also a flote sent by *Ptolomey* soudently setting vpon the sea coast of *Greece*, filled all places full of feare and trembling. Then *Demetrius* leauing his son to guard *Greece*, went him selfe in person against *Lysimachus*. But before he was come vnto this enimie, behold, news was brought with a great vprise, that the citie of *Beria* in *Macedonia* was taken by *Pyrrhus*, and all the countrie neare aboutes miserably wasted with fire and sworde. This newes much troubled *Demetrius* mynde, but the reuolting of the *Macedons* farre moze: who nowe began to refuse to serue in that voyage. Wherfore *Demetrius* to retaine them in their duetie, promised that he wold goe against *Pyrrhus* to saue *Macedonia* from spoyle. This he pretended, but the very cause in dede was, for that he woulde be farre off from *Lysimachus*, to whome the talke was, that the *Macedons* minded to revolt, bycause he was their countriman.

Wb.ij.

Wher-

Byshops Blossoms.

Wherefore thinking that they were not so much inclined vnto Pyrrhus, he had retyzed from Lysimachus: when that certaine Macedons comming into the campe from Beria, had by extolling Pyrrhus with singular prayses, and commendations, brought their countrimen vnto that point, that they brake out into an open mutinie and rebellion. Demetrius, having intelligence of those thinges which were in bzung, and thinking it not god to erpect a more hostile and worse chaunce, did put off his royall robes and ensignes, and fled with a small traine in a blacke cloake vnto the citie Cassandria, where his wife wearied with woe, killed her selfe with poyson.

Not long after that Demetrius was crept away, Pyrrhus setting vpon his armie (the whiche was so fassen by their capteines) at the first shout scattered them: and being honourably received of the Macedons, got both the campe and the kingdome, the whiche had bene vnder Pyrrhus sixe yeares: but nowe was diuided betwix Pyrrhus & Lysimachus. Then fled Demetrius vnto Thebes, where one scoffingly applyed vnto him that verse of Euripides: he came vnto the Dyrcean springs, and Ismenus, his diuine and godly fource and shape being chaunged in to a mortall. But Demetrius gathering together all his shippes, whome the cruell tempest, whiche about the same time had almost drowned and destroyed his whole flete, had left him: and also the remnants of his lost armie, wearied a little while with siege of the citie of Athens, the whiche with fortune had chaunged their fidelitie: but at the length throughe the per suasion of Crator the Philospher, he brake vp the siege, and having almost eleven thousande men vnder his banner, wasted ouer into Asia to auert Caria and Lydia from the dominion of Lysimachus.

And having gotten Sardis the chiese citie of Lydia,
and

and other places of that Prouince, he had wel increased his armie : when fearing the approche of *Agathocles*, *Lysimachus* his sonne: he diverted into *Phrygia*, thinkeing that if he coulde get *Armenia*, that then the states of the *Medes* woulde easily be disturbed. He marched in the Champain countrie, often skirmishing with *Agathocles*, who followed him stil at the harde hailes, and *Demetrius* was victor almost in every confiske, but yet neuerthelesse was sore vexed with lack of victuals, and also pasture and forage for his horses (as he that trauelled through countries, that were not his frændes:) and to make vp the mischiefe, he lost a great part of his armie in the passing ouer of the riuier of *Lycus*, they missing the forde, and being drowned in the deapth. So that what by this infortunate chaunce, and also through famine, and pestilence: about eight thousand of his souliers being lost, he turned his course into *Cilicia*: where he staled the furie of his souldiours from spoylling of *Tharsus*, lest that he shoulde haue incurred the displeasure of *Selucus*, vnder whome *Cilicia* was: where he hardly obteined of *Selucus* for to winter, there *Agathocles* hauing taken the streights, whiche he shoulde passe. But *Selucus* remained not long in his god minde: but beeing persuaded by certaine of his counsellours, that he did unwiseley to foster in the middes of his Realme, the armie of so martial, and unquiet a Prince, came downe with a strong armie into *Cilicia*. Then *Demetrius*, when he coulde obteine no friendeshippe of him by intreatie, and prayers: like unto a wilde beast, inclosed in a tolle, with men, weapons, and snares: turned his lenitie into furie: and with souden violence sacked certaine Cities of *Cilicia*, and anon after taking harte of grace, fought with *Selucus*, and ouerthowring his chariots, and putting to flight the rest of his armie, he obteined a notable victorie, and opened the streights of *Cilicia*, expelling

Byshops Blossoms.

the garisons of *Selucus* in euery place. And by this luc-
kie successe, was he come into great hope of better for-
tune, when he fell into an vnforunate sicknesse: wher-
with he beeing long time afflicted, lost a great parte of
his armie, many revolting vnto the enimie, and star-
ting, some this way, and some that, as every mannes
soudein force carried him: a great part of whome wan-
dering they wylt not where, and missing their way
through ignorance of the countrie, perished by divers
chaunces. But when he was recovered of his sick-
nesse, he marched with those that had remained in their
dutiful obedience, within the sight of his enimie, hauing
spoyled no small part of *Cilicia*. And then passing o-
uer *Amanus*, he came wasting and spoiling vnto *Cyr-*
restes: where thinking to haue set vpon *Selucus*, (who
nowe was at his backe) in the night time: he misse of
his purpose, and also being foiled in sight, was forced
to flic backe againe amaine vnto the portes of *Amanus*,
and there to hide himselfe, and those fewe that he had a-
bout him, in the thicke wooddes, and assayed to goe thos-
rough the desart and blinde wayes vnto *Caunus*, where
he hoped to finde a flete. But when that the streightes
of the countrie were kept, and set with armed men, and
of his small traime many hourelly dropped away, he by
the adhortation of his frendes, sent certaine vnto *Seluc-*
cus to yelde vppre vnto him his life, and afflicted state.
Men reporte that *Selucus* had commaunded a roial pa-
nilion to be set vp for him, and that he had minded to en-
tertaine him in all respectes not as a prisoner, but as a
guest, being in his most florishing state: yea & many no-
blie men thinking that he shold in short time haue been
in greate fauour & authoritie with *Selucus*, rode forthe
for duties sake to mete him. But in the meane space
before he coulde come, *Selucus* being chaunged, tho-
rough suspicions put into his head, by his counsell, ha-
sent

sent *Pausanias* with 1000. horse against him, who should take him, and carrie him into the *Chersonesus of Syria*, and there should diligently keepe him: it being a countrie of a small compasse. Wherewithall *Demetrius* being dismayd, although by *Selucus* his comaundement he was in al points intreated like a king, & with singular honour, and courtesie, handeled of his keper: yet he sent one vnto his sonne *Antigonus* to tell him, that he should take his Father for a dead man, and neuer alier giue any credit to letter or seale of his. *Antigonus* dolefully lamented at this heauie newes, and incessantly commended vnto all Princes by letters the life and safetie of his Father: yea and offered vnto *Selucus*, that he and all that euer cruel fortune had left him, shoulde remaine pledges with him: if that he woulde vouchsafe to set his Father at libertie. But for all this earnest suete, *Selucus* persevered still in keepping of *Demetrius*: who hauing always vsed from his childehode to hunt and to ride muche, and also to exercise his bodie with great trauel, and labour: nowe, as one wearie of this present life, drowned himself in gourmandise and drunkenesse: and so died within thre yeares after his captiuitie, being of the age of lxxiiij. yeares, and one that in all that long time, after that he came to mans state, never remained thre yeares in one state, before his captiuitie: when doubtlesse for tranquillitie and rest, if his proude hart coulde haue beeне contented therewithall, he did v; aye neerest vnto the quiet and restful order of the Gods, as *Horace* termes it.

The

Byshops Blossoms.

The xxij. Chapter.

Of Julius Cesar's greatnessse, and also his great mishappes, and troubles, and of a worthie saying of Charles the first.

Emetrius doth Julius Cesar succede, a verie martial Gentleman, and also fortunate in warres, & such an one as weldeserved to be a GOD, after the maner of the Romane Deification: for he had slaine of his enemies, eleuen hundreth, and lxxxij. thousande, besides them that he had killed in the civil warres, the whiche were doubtlesse a myghtie number, of whome he was ashamed to boaste, as he might also haue boane of the other, to be accounted so cruel an enemie to mankinde. But although fortune was frendly vnto him, yet did she often make him feele her fickle-nesse. For in his youth he being accounted one of the Marien faction, was deprived by Sylla of his office of slamen Dialis, his wifes dowrie, and all his owne landes: yea and moreouer forced to hide himselfe, from the tyrante, whiche sought his death, yea, and to chaunge his lodging euery night, although he were very ill molested with a quartane: and yet all this would not haue sauied his life, if that he had not often corrupted with money, those y were sent to search for him: vntil at the length, through the earnest and incessaunt suite of the bestall virgines, and certaine of his frendes, great fauourers of Sylla, his pardon was hardly obteined: the tyraunt being so erasperated against him, that when he was overcome by the impropertunate prayers of the, who would haue no nay, he brake out into this loude speeche: take him

him to you : who will one day be the destruction of the nobilitie, whome ye so muche fauour. For in this one boy be there many *Marij*. But after he had escaped this daunger, within fewe yeares after fell into another almost as great, being taken by pyrates, as he sayed to *Rhodes*, out of whose hands he redexmed himselfe, when they knewe him not, for 50. talents, that is 9375. pounds. After this when he was *Pretor*, was he commaunded for to cease to execute his office, because he so stubbornly stode with *Metellus* the troublesome tribune, who obstinately went about to set forth seditious lawes against the wil of all his Colleges, yea and of all good men. But when that *Cesar* notwithstanding this iunction persisted stil in hearing of matters, and administering of thinges apperteining vnto his office, the Senate sent armed men to represse his insolencie : for feare of whome he sent away his sergeants, and casting off the robes of his office, priuily stole home. And vpon the necke of this was he accused by *Cato* to be one of the conspiracie with *Catilme*, the whiche was confessed by two of the same coniuration : but he very well escaping this daunger, was made *Pretor* of the farther *Hispaine*, where he was driven to suche pouertie, that he shamefully begged money of the *Proconsul*, and the Alies of the people of *Rome* in those partes, to pay his debtes at home. At his returne out of *Hispaine* gotte he the *Consulshippe*, and by confirming of all those thinges whiche *Pompey* had done in these (the whiche the Senate would not before assent vnto) he wonne his good wil : and then they two, and *Crassus* conspired together to haue the government of the whole common wealth, & of al the men of warre, having the greatest *Provinces* allotted vnto them, first for five yeares, and then for other five, *Cesar* having both *Gallia cisalpina*, and also *Comata* with *Illyriu[m]*: *Pompey* the *Hispaines*, and *Crassus* *Syria*, this was the

Byshops Blossomis.

foundation of his Godhead: but the infirmities of his humane frailtie was the incontinentie of his wife, for the which he did put her away: such a cruel corosive vnsto some men, that it makes them for impatience therof to murder them selues: but more did the feare of due punishment for his demeanour in his Consulship molest him: to escape the which, he began to raise þ civil wars, and to inuade his countrie: in the which wars in what difficulties, and woes was he often wrapt: and firste in *Hispaine* before *Illeida*, when that the riuier of *Sicoris* had overlowen all the countrie about, and brake downe the bridges built by him vpon it: whereby not only many of his men were intercepted by the enimie, but also his whole host for the space of many daies, was brought into extreme penurie of all victuals, & almoſte quite starued vp. In ſo muſe it was bruted at *Rome*, that the ciuile warres were happily ended, *Cæſar*, and his armie being quite tamed with ſword, and famine. Yet when that he had afterward become vanquisher in *Hispaine*, his truſtie friend *Ciceron* was ſlain with all his whole power in *Africa*: and an other of his Lieuſtenants *C. Antonius* diſcomiſted, and taken with his ſleete by *Seas* vpon þ coast of *Illyria*: & he himſelf w his armie brought into pincheing penurie before *Dyrrachium*: ſo þ a long time they ſustained their ſtarved bodies, w onely bread made of an hearbe called *Lapsana*: whereof came the proverbe afterward, *Lapsana viuere*, to liue hardly. But yet here ſtaied not fortune her frowning: for *Pompey* gaue him ſuch a coule ouerthow in fight, that by *Cæſars* own confeſſion, if he had vſed the victorie, he had that day ended the warres. And ſo great was *Cæſars* ſcile, that he was forced to provide for his ſafetie by shameful diſlodging, & flight. Neither was his danger leſſe, when that he perſued his diſcomiſted & fleſing enimie the great *Pompey* in to *Egypt*: where he was ſoudenly quite contrary unto his expeſtation circumuented with the whole power of that

that mightie and riche kingdome, he hauing not there aboue 800. horsemen, & 3200. footemen: wherfore when þ his sword woulde not sauue him, he procured his safety by fire, burning the kings palace, with that famous librairie of the world of 700000. books. And although for herteities sake, I omitt his manisfolde perils in those wars, yet can I not passe ouer in silence: when at a conflict by sea, betwene his nauie & the *Alexandines*, he standing vpon the bridge, could not by adhortation, nor threttes, stay the flight of his men: he leaped off from the bridge to haue lighted into one of his shippes: but was forced to leape short through the violence of his enimies, (who shot all of them, thicke and threfolde at him, being notorious for his purple mantle,) and to swim 200. paces vnto the next ship, among so many thousand shot of his enimies, & also being clogged & oppressed wþ his wet clothes & he holding vp his left hand aboue þ water, þ he might keþ drie certaine libels, which he held therein, & also wþ the drawing of his coate armour, after him wþ his teeth, that the enimie shoulde not get his spoile. But hauing fortunatly tamed the *Egyptians*, and also the king of *Pontus*, quieted al þ East, discomfited þ *Pompeians* in *Africa*, with *Inba* king of *Mauritania*, and returned victor to *Rome*, where he triumphed foure times within one moneth at the battel of *Munda* in *Hispane* against the two young *Pompeyes*, he was in suche an agonie of minde, that when he coulde not make his souldiers to go forth to fight, neither by adhortation and intreatie, nor yet by thundering threttes, he woulde haue murdered him selfe, and in that madde mood to die desperatly: hee gaue the charge himselfe alone vpon the whole *Pompeyan* battelles, crying vnto his souldiours: here shalbe the ende of my life, and of your warres. But then all his armie, either moued with their Generalles daunger, or their owne shame, did couragiously sette forwarde, and vanquished their enimies. They do write

Cc.ij. that

Byshops Blossoms.

that by Cesar's only impression, þ Pompeyan battels gane
backe ten stote of ground, and within a shorte space 100.
shot lighted on him: the greatest part of whom, he recei-
ued on his target. Then straight after his returne out
of Hispanie, and those godly honours giuen him at Rome,
that I speake of before, the shameful and terrible disease
of the falling sicknesse tooke him: wherby he was admo-
nished of his fall, who fell so often: and of his death, who
seemed so often to be dead. In this place I can not
omitt that golden saying of Charles the fift, who whent
certaine of his familiaris tolde him, that they came from
a noble man, that was so extreme sicke, that he had gi-
uen ouer the world, and thought that he must nades die,
answered: what, did he not knowe that before nowe? I
thank my God (quoth this god Emperor) that he hath
sent me soore of diseases, the whiche do daily admonishe
me of my mortalitie. But to returne vnto Cesar, I wold
be ashamed to alledge his boldenesse, and the disorderly
growing of bayres, as infortunitie, and incomodities:
if þ they had not so muche vexed his vaine minde, þ of al
the honours that the impudent flattering *Romanes* hea-
ped on him, he had reioyced so muche at none, as þ they
had granted him to weare continually on his head, a gar-
land of bayes, the whiche did couer his deformitie: & also
þ he was so wayward in trimming of himselfe, that hee
wold not only be very curiously clipped, & shauen, but
also wold haue diuerse haires pulled out. But as the
prouerbe saith, pride must nades haue a fal: so he in the
middes of his maiestie, was slaine in the Senate house
W 23. woundes, yea & in the Courte of his enimie Pompey, to aggrauate the griefe of his dolefull death: which
was foretolde vnto him by many, & sundrie prodigies, &
also the conspiracie was disclosed all vnto him, which he
contemned, as one that was werie of life, seeing that he
could not injoy his olde wonted health, nor securitie fro
deadly conspiracies.

The

The xxiiij. Chapter.

Of Marcus Antonius.



THE fourth in order of time is *Marcus Antonius*, an other *Bacchus*, a meete potcompanien for the two *Greke Gods*, as he that being *Ma- gister Equitum*, dranke so hard ouer night at *Hippias* his marriage, that the next daye at an assembly of the people, he overflowed all the stately benche with vomited wine, and goblets of fishe. In his youth he was so vnthriftie, and so giuen both to suffer and doe all vncleanness, that he brought him selfe in debt seragies, that is, sixe and fourtie thousande eight hundredeth thre score and fiftene pounde: wherefore his father did forbid him his house, the which forced him to follow the warres in *Syria* and *Egypt*, vnder *Gabinius*. And afterward being made Tribune of the commons, he stubberly held *Cesars* part against the *Senate*: both for that he was of kinne vnto him by his mother, and also bycause he was moued by him. For this pertinacie he was commaunded to auoyde the court or senate house, or else to stand vnto his aduentures: wherupon he fled out of the citie, contrarie vnto the auncient Romane lawes (the which did forbid the tribune of the commons to lodge one night out of the citie) and hasted vnto *Cesar*: who was glad to take this slender occasion of invading his countrey, bycause the *Senate* had violated the inviolable maiestie of the Tribune. In the which wars *Cesar* obteining the victory, aduaanced *Antonius*, who had never before that time, come vnto the honour of being *Pretor*, to the office of master of the horsemen, the

Cc.iiij.

next

Byshops Blossoms.

next dignitie vnto him selfe the Dictator: and the very same yeare, contrarie vnto the auncient ordinaunces, made him Consul, in the which yeare *Cesar* was slaine: whiche did so amase *Antonius*, that he casting away his Consularie robes and ensignes, hid him selfe vntill such time as he hearde that *Marcus Lepidus*, the maister of the horsmen had taken the forum or market place, with a great power of souldiers: and then came *Antonius* abroade againe as bragge as a body louse, and he and *Lepidus* made this atonement with the murtherers of *Cesar*, that all should be well, and that nothing before time done, eyther by the one or the other faction, should ever be called into question, but al quite forgiue & forgotten. Wherby *Antonius* grew into great fauor with y senat, and anon after, into farre greater with the people, for the ductifull funerals of *Cesar*, and his seditious Oration in his prayse, and hatred of his murtherers: so that he obteined, as a popular man, a guard of six thousand to defend him against the awaites of the Senate. And then at pleasure he solde immunitiess to cities, and Provinces, he remitted Tributes, he nominated Kinges, and allies, he gaue liberties and privileges, but to no man any thing freely, and all these thinges he sayde, he did by *Cesars* Commentaries, the whiche being confirmed by the Senate, no man had but him selfe. He also obteined to haue Macedonie allotted for his Province with a godly armie, with the whiche he besieged all *Mutina*, *Decius Brutus* the lieftenant of *Gallia Cisalpina*, the whiche he against all right and order would of selfe will and force haue. Wherfore he was proclaimed enimie by the Senate, and the two Consuls with *Octavian*. *Cesars* heire (whose authoritie was very greate with his uncles souldiers) were sent against him: who gaue him two ouerthowes, and forced him to rayse his siege, and brought him and his armie into great miserie. For when

when they marched on the Alpes to ioine with *Lepidus*: they fell into such lacke of victuals, that *Antonius* him selfe did eat the barke of treſ, and dranke corrupt and soule stinking water, and rode in miserable and filthy habite (his heade and beard all vntrimmed, and let to growe long like vnto a wilde man) vnto *Lepidus* his campe, who had a great power, whome *Antonius* with his teares and wretched habite wonne to receive him: when that his olde friend *Lepidus* had commaunded the trumpets to be blowne, that the souldiers shoulde not heare the lamentable ozation of poore *Antonius*, least he might moue them to compassion, as he did in very deed, with them incontinently after ioyned *Plancus* and *Pollio*, with both their armies, and then also *Octavian* being feared with the great power that the murtherers of *Cæsar* had then in *Asia* and *Greece*. Wherof ensued that proude and cruell Triumuirate, the which aduaanced *Antonius* vnto the dignitie of a God. But this brittle blisse of his, was crased the next yeare with the siege of his brother, and deare wife at *Perusium*, by *Octavian*, and they forced to yeald vnto him. But who can number vp the manifold daungers & difficulties, that he susteined, when he inuaded the *Parthians* with 15. legions (suche an armie as before that time the Romanes never led,) the euent whereof was nothing but dishonour and shame, having lost aboue 20000. footmen, and 4000. horsemen: yea, and if he had not for the space of a great number of dayes vsed singular wisedome, vigilancie, paines, and courage, he had never brought one man backe: and also if that a *Parthian* had not friendly warned him to keepe the hard hilles, and not to come downe into the plaine countrie, they had bene slaine euerie mothers sonne. One night there was suche an vypore in the campe, that *Antonius* had surely thought the enimie had inclosed them, and that he and all the whole armie, shoulde

Byshops Blossoms.

should have perished with the sword of the enimie, who woulde graunt them no rest neither day nor night. Wherfore being in vffer desperation, he sware one of his liber tes, that he should thrust his sworde into him when so ever he woulde commaunde him: and then cut off his heade, and convey it away, that he might not be a laughing stock vnto his enimies, as *Crassus* had bin, I doe thinke there was never God ever brought into such an agonie. Not many yeares after this brake out the fatall warres betwene *Octavian* and him, where in he was discomfited by sea, and besieged in *Alexandria* whether he fled. And to augment his sorrowe, he sayling out of the citie with a great power took a hil, to beholde the figh betwene his nauie and *Octavians*, sawe his men friendly to ioyne with *Octavians*: & immediatly the armie also that he him selfe conducted, revolted to *Octavian*, and he was forced fearefully to flee into the citie, being forsaken of all men. But hercof also grewe a greater grieve, for he thought that all was wrought through the treason of his dearling *Quene Cleopatra*: who therfore fearing the furie of *Antonius*, fled into the sepulchres of the kings, and commaunded the Per-
culeis to be let downe, causing also one to tell *Antonius*, that she had slaine her selfe for feare of him. With the whiche newes *Antonius* returning out of his rage vnto him selfe, cryed out: Oh *Antonius*, what doest thou now expect? seeing that fortune hath taken her away, who only was left a cause why thou shouldest desire life. And when he had thus sayde, he went into his chamber, where remuving his complaint, he sayde: It grieues me not (*Cleopatra*) that I shall lacke the, for I will be with thee incontinently: but this spites me, that I, that am so greate a capteine, am ouercome in sovitude by a woma: and with that called vnto his man *Eros*, whome he had long time before prepared for that purpose, and sayde:

sayde: come, syra, and with assured thrust, open this brest of myne. But *Eros* turning the sword towardes his owne body, fell downe dead at his maisters feete. The sayd *Antonius*, *Eros* also doth excellently well teach me what to doe: and therewithall thrusting him selfe through with his sword, dyed. Whereof when *Cleopatra* heard, she also slue her selfe, & then *Augustus* entering the citie, murthered his two sons *Antyllius*, and *Cesario*: And the Senate and people of Rome decreed, that all monuments and ornaments of *Antonius* in all places, should be cast downe, defaced, and put out: and that the day of the moneth wherein he was borne, should be adiuged and accounted for an unluckie, dismal, and neast day, wherevpon it shoulde not be lawfull for any iudge to sit: and finally, that no man of the stocke and name of the *Antonij*, should for euer afterwarde beare the sorenname of *Marcus*. So lowe be they brought that exalt them selues, and they that doe couet moze honour then they deserue, in the ende do lose their due: and climing to be sacred, become execrable: and verifie the old proverbe, that pryde goeth before, and shame commeth after.

The xxv. Chapter.

Of *Caligula* his monstorous doings, rare infelicities, and shamefull end, and the singular vertues of his father, & great loue that all men bare vnto him.



¶d now are we come vnto the thre Romane Emperours, *Caligula*, *Domitian*, and *Commodus*, men so like one vnto an other in follie, lecherie, crueltie, and all vngratioufulness: as they were unlike vnto anye other that bare the name of men. Neyther

¶d.

did

Byshops Blossoms.

did this vaine opinion of their godhead come into their madde myndes by reason of any notable conquestes, or victories atchived by eyther of them: but onely bycause they possessed the large Romane Empire, by succession of inheritance. For, that I may beginne with *Caius Caligula*, he never made expedition, but one into Germanie with 20000. or as other write, of 25000. men, and by them was the name of Emperour seuen times giuen him: as though he had so often vanquished his enimies in a pitched fielde (for then onely was the Romane Generall, called by the name of Emperour) whereas in verity ded, he never made light skirmish with any of them: for nothing at all did he there: but onely receive into obedience the sonne of the *Batani*, who had fled from his father with a small traine, and reuolted vnto him. But then as though all the whole Isle had bene yealded vp vnto him: he wrote magnificent letters vnto Rome, often willing the bearers of them, that they should ride in their chariot into the market place, yea, & vnto þ courte of þ Senate house, & not to deliuer their letters vnto the Consuls, but in *Mars* his temple, & when there were present a great number of *Senatores*. And anon after, whē he lacked matter of warfare, he comaunded that a fewe Germanes that were in prison, should be carried ouer þ Rhene, & there hidden, & then newes to be brought vnto him with a mightie vproze, þ the enimie was at hande. The which being done accordingly, he with certaine of his frends, & a part of the horsmen of his guard, rode into the next wood, where he did hang vp þ pore prisoners their garmets or spoils, on the trees there, þ which were lopped & dressed like þe Tropheyes, as though some notable victory had bene obteined there: & returned vnto the campe about candle lighting, sharply reproouing the of fearefulness & cowardise, þ had not folowed him: but those þ went forth w him, & were partakers of his vaine

vaine victo^{ry}, did he honour with garlands of a new fa^{shion} & name, as being set wth suns, moones, & stars, & cal-
led especial garlands. An other time he tooke certain ho-
stages out of a schoole, & sent them a little before, wh^o he
soudainly forsaking his supper, folowed wth his horsme, &
brought them back in yrons, as fugitives: & then going
againe to make an end of his supper, bicause that news
by his owne subozning, was brought him, that the eni-
mie was againe in y^h field: he willed his men to set down
to supper armed, adhorting them wth that bulgar verse of
Virgil, Durate, & vosmet rebus seruare secūdis. And whiles
he was thus playing the foole in Germanie, he by a very
grieuous Edict bitterly blamed y^h absent Senate, & peo-
ple, y^h they wold be at their riotous baket^s, & merie on y^h
Theatres, & take their solace in their pleasant manour
houses, while that y^h emperour was wearied in y^h wars,
& obiecte^d vnto so great dangers. Last of all, as though
he would fight some great battell, he arauinged all his
armie in array of battell, on the shoare of the Ocean,
and disposed his balistes and other engines: and he him
selfe going abroade, a galley rowed a little way into the
sea, and then came backe againe, and sitting vpon an
high th^rone, gaue the signal of battel, & commanded the
trumpets to blow to the battell, al y^h whole army mar-
uell^{ing} what a mischefe he ment to fight against no man.

But then soudainly he commaunded them to gather
vp the shelles that lay vpon the shoare, and fill their
lappes and helmets with them, for they were the verie
and true spoyles of the Ocean, & due vnto the Capitol
and Palace. And in signe of his great victory and con-
quest of the Ocean: he built vp a verie highe tower, and
also gaue vnto his souldiers, as though they had wonne
a greate victo^{ry}, a hundreth denaries, that is, thre^e
pound two shillings & six pence a man, & the as though
he had passed all example of liberalitie, he said vnto the:

Dd.ii.

Coe

Byshops Blossoms.

Goe ye your wayes ioyfull, goe your wayes riche. And then turning all his study to the care of the triumph: besides the prisoners of the Barbarians that fled vnto him, he chose out also the tallest men in *Gallia*, yea, and diuers of the Princes, and did put them by them selfe to set forth the ycmpe of his trifling triumph, and forced them not only to make red their heades (for the Germanes had for the most part red heads) and to let them grow long, but also to learne the Germanes language, and to be called by Barbarian names. He also commaunded that the galleyes, in whom he had entered *the Ocean sea*, shoulde for a great part of them be carried to Rome by lande: but especially all the shelles, for lacke of kinges, capteines, plate, money, counterfeites of townes wonne, to be shewed in his triumph: the which he wrote vnto orgents, they shoulde prepare with a greate magnificence, as euer any had bene, bycause he sayde they had right and power ouer all mens goods. But althoughe as you heare, he slue not one of his enemies, as he that only fought with his owne fancies: yet he administered not the Prouince without great effusion of bloud: for as sayes *Dion*, he lost a great parte of his owne armie, through murthering many of them man by man, and other by whole troupes and rankes. And one daye, seeing a great number of men standing together, he commaunded them to be all slaine: vsing this by worde: from bald man to bald man.

And before he departed out of *the Prouince*, he thought to haue slaine all the legions of the countrie, bycause that they mutining after the death of *Augustus*, had besieged his father *Germanicus* their capteine, and him selfe, then being an infant. And being hardly reuoked frō so great a frensie: he could by no meanes be stayed, but that he woulde needs tythe them, slaying every tenth man. Wherefore he calling them, unarmed to a concion

or oration, enuironed them about with weaponed men, and armed horsemen. But when that he sawe that many of the souldiours, suspecting the matter, did slide away to take their weapons, if that any violence should be offered: this dastardly God ranne away out of the concion, and incontinently hasted to the citie, turning al his malice on the Senate: whom he openly threatened, that he woulde punish for the rumours of so great dishonours spreade of him: complaining also among other thinges, that he was defrauded by them of his iust, and due triumph: when as in dede, he him selfe had a little before inioyned them, vnder paine of death, that they should decree nothing concerning his honour. Lo no[n]re, ye haue hearde the summe of his noble martiall actes: and certes nothing else was there in him, whereof hee should be proude: but only his large Empire, and the felicitie to haue the wor[th]ic *Germanicus* his Father: unto whome, sayes *Suetonius*, there happened all the vertues, bothe of bodie and minde: and they also so great, as it is manifest never chaunced, unto any other man. A godly personage, and a beautiful, great strength, and courage, a witte farre excelling in the eloquence of both the Græke, and the Latine, and in all kinde of learning in bothe the tonges: singularly wel was he beloued, & one that had a wonderful, and very effectuall indeuour, and way to get the fauour of al men, and to winne their loue: bothe at home, and also abroade very ciuil, and so courteous, that he woulde go vnto the fræ townes, and such as were in league with the Romanes, without his sergantes: and wheresoever he vnderstode, that famous men were intumbed, he woulde keepe their obsequies. The olde, and dispersed reliques of the Romanes that were slaine in *Germanie* with *Varus*, he first began to gather vpp with his owne hands, and to bring into one heape, and to burie them togeather. And also so

P[ro]p[ter] iii.

milde

Byshops Blossoms.

milde, and harmelesse was he vnto his obfrectours, backebiters, and enviers, whatsoeuer they were, and wherfore soeuer they did it, that he would not be angrie no, not with *Piso*, who had disanulled all his deccres, and ordinaunces, and a long time vexed his clientes, before that he certainly knewe, and had found, that he went about to worke his death, by poisonings, and solemnne cursings: & neither then went he any farther: the according to the auncient manner of their foefathers, renounced his friendshipe: that is, solemnly tolde him, that he woulde not take him for his frende: and willed them of his house, to be reuenged, if that any ill happened vnto him. He was also chaste of bodie, that it is recorded of him as a miracle, in that lewde age, that he never knew woman besides his wife. Of y which vertues he reaped moste abundant fruite, for he was singularly liked, and loued of al men, and so fauoured of the people in all countries, that whensoeuer he came vnto any greate towne, or departed from thence, such a number of people did either goe forthe to meeete him, or to bring him going, that he was very oftentimes in daunger of death, with the greate thronge of the louing people. But when he returned out of *Germanie*, vnto *Rome*, after he had quieted the sedition, the whiche I speake off euern nowe: all the *Pretorian* bandes went forth to meeete him, althoughe that proclamation had bene made, that there should but two goe: but of the people of *Rome* all sexe, age, and order ranne foorth the agaist him, yea twenite miles. Yet greater, and surer signes, of vnutterable loue towardes him, did appear at, and after his death.

The day that he died, the Temples were battered with stones, the altars of the Gods were ouerthowen: and some threwe their housholde Gods into the strate, and

and did cast away the children, that their wiues had lately brought forth: yea, and they write that the *Barbarians* that had either warres betwene themselves, or with the *Romanes*, did as in a *Domesticall* and common *heauiness*, consent unto truce: and certaine kings did shauie their beardes, and their wiues heades, for to shewe as great a mourning, as might be. And also the *Parthian*, who called him selfe, the king of *kinges*, abstained from hunting, & keeping of *companie*: the which the *Parthians* call *Megistanum*, being like unto the *Insititium* among the *Romanes*. But when at the firsste bruite that was brought to *Rome* of his sickenesse, the dismayde, and sorrowful citie looked for the messengers, that followed: and soudenyly after the euening was shut, it had beeene noised without any certaine autho^rs, that hee was recovered, the people ranne hudding from all partes of the citie, uppe into the *Capitol*, with lightes and sacrifices, and they had almost pulled off the dores of the temple, that they should not any while stay the rejoicing people from perfourming of their volves. *Tiberius* the *Emperour*, was waked out of his sleepe, with the voices of them that reioyced, and sang in euery place: *Salua Roma, Salua Patria, saluus est Germanicus, Rome is well, our Countrie is well, Germanicus is well.*

But afterward when it was certeinly knownen he was deade: the publique mourning coulde not be inhibited by any comfortes, nor proclamations: but lasted yea also all the festiuall dayes of December: being the same among them, that the twelue dayes be with vs. After that this dearling of mankinde, was traiterously poysoned by *Piso*, (who at his returne unto *Rome* was therfore neare hand toerne into pæces by the people, & put to death by *the Senate*, but at the instigation of his vnkinde

III-

Byshops Blossoms.

uncle *Tiberius*: whome *Augustus* had made to adopte *Germanicus*: ill requiting his loyaltie towardes him, who so obstinately refuseth the Empire: that when the Legionis in *Germanie*, would needes force him to take it, he woulde haue killed him selfe, if they had not desisted from their rebellious purpose: this yong colte his sonne, was brought vp with his mother, who being banished, and his two brothers put to death, remained with his great graundmother *Liulia*, widdowe of *Augustus*, after whose death, he went vnto his grandmother *Antonia*, with whom he remained vntil he was nine太子 yeares of age: at what time he was sent for, by *Tiberius* to come vnto him, into his slaughter huse at *Capreas*: where he remained without any honour. There was he assaul-
ted, and vndermined tenne thousand ways, groped, pro-
uoked, ye and in a manner forced to complaine of the
wronges done vnto his Father, and his frendes: but
neuer could there be any holde taken of him, as though
he had quiche forgotten the fal of his frendes, & as though
no ill had happened vnto any of them: but all those vil-
ianies, of whom he suffered innumerable, he passed ouer
with incredible dissimulation, and was so seruiceable
vnto *Tiberius*, and those that were neare aboue him,
that it was not without iust cause commonly spoke, that
neuer was there a better seruant, nor a worse maister.
In this slauerie continued he all the reigne of *Tiberius*,
whom he succeeded: wherby it is greatly to be maruey-
led, howe he, that had bee so long time one of the most
wretched men of the worlde, could so shorte a fickle
felicitie, thinke him self suddenly translated into a God.
But that he was alwyses guiltie in conscience, of his
owne infirmities, his straunge spitefull enuie towards
all men, that excelled in honour, god fortune, and final-
ly, in any thing, did manifestly declare. For firste he
brake downe all the statutes of famous men, that were
set

set vppc in the Court of the Capitol by *Augustus*: he thought also to haue destroyed quite all *Homers* works: and there lacked little, but that he had taken out of all li-
braries, all the Images, and workes of *Linie*, and *Vir-
gil*: and also he often boasted, that he would burne al the
bookes of the Lawe. Moreouer he tooke from all the
Noble men, the auncient ensignes of their houses, from
Torquatus, his cheine, from *Cincinnatus*, his haire, from
Pompey, the surname of the great. *Pea*, & *Proloney*, king
of *Mauritania* his cosin, whom he had sent for, received,
and interteined very honourably: because that at a pub-
lique spectacle he had through the glistening of his purple
robe caused the people to gaze vpon him: he soudently
strucke him on the face, with his fist. As often as he
mette with any beautiful personage, or that had a god-
ly bushe of haire: he would incontinently deforme him,
with the shauing off the hinder parte of his head. There
was one *Esius Proculus*, whose Father had bene *Primi-
pile*: this *Proculus*, for his tall, and bigge stature, and
beautiful, and god making thereof, was called *Collosers*:
this mans godly personage did so spite the *Emperour*,
that soudently, as *Proculus* was beholding of the playes:
he commaunded him to fight, first with a *Thracian*, and
then with an armed man, with a shielde, souldiour like:
and being victor in bothe conflictes, the enuious wretched
commanded him without all delay to be bound, and clo-
thed in olde patched garments, to be carried throughout
every straete of the citie, and shewed vnto the women,
(a villanie, of all other moste great: as though he had
bene a man, altogether effeminate) and then to haue
his throte cutte.

Finally, there was no man of so base a stale, nor of
so abiect, and beggerly calling, whose commodities he
obtrected not: in so muche, that when at a publique
game, one *Porius*, a chariot man, had made his slaure

Byshops Blossoms.

frē, because he had had god lucke in running, that day; and the people commanding well of the maister for so doing had giuen a great shoute: *Caligula* was brought into suche a choler, that he incontinently flang vpp, and woulde be gone, the whiche he did with suche haste, that treading vpon his gowne, he wente tumbling downe the steppes of the Theatre, chafing, and crying out: that the Lord of nations, the people of *Rome*, did for a very light a matter, giue more honour, vnto a slauie chariot man, then vnto consecrated Princes, and vnto him selfe, being present.

Furthermore, the thinnesse of the haire of his head, and his balde crowne, bereft hym of blisse, seeing that he did take it for such a deformitie, that to looke out at a windowe aboue him, whereby his baldenesse might be espied, (for in *Rome* at those dayes men went bare headded,) or vpon any occasion to name a goate, was present death. Yet was there a greater breach made in his blisse, by the death of his sister, and harlot *Drusilla*: for it made him almoste starke madde, in so muche that he did let his beard, and haire growe long: and often vpon a souden, and that also in the night time, woulde he for no cause fling on galoppe along all the sea coast of *Italie*, and ouer into *Sicyl*, where when he had done the like, he woulde come backe againe, as faste vpon the spurre. He proclaimed for her a *Institum*, during the whiche time, it was deathe for a man to laughe, washe, or suppe, either with parentes, wife, or children: and yet was he also angrie with them that made lamentation for her; because as he saide, she was of a gillet, become a Goddesse: and to affirme this lie, he gaue vnto two men *Dieries sestertium*, that is, 7812.L. 10.5. Who sware, that they sawe her ascending vp into heauen. Moreouer to put him in minde of his mortalitie, he enjoyed health, neither of bodie nor minde. For he was a childe

childe, he was troubled with the falling sicknesse, & after he was growen to mannes state, he woulde oftentimes be so taken, that he could neither go, stand, nor stay vpon himselfe. And that his wittes were not wel, he himselfe perceived, and therfore would euer and anon, thinke to separate himselfe from companie, and purge his braine. But most was he vexed with lacke of sleepe, for he never could take aboue thre hours rest in a night, & neither them quietly, but in great feare through diverse terrible dreames, and visions. And therefore a great part of the night did he for tediousnesse of watching, and lying, vse nowe sitting in his bed, and then walking vp and down in long galleries, euer and anon to call, & looke for daye. Once in his short reigne was he very dangerously sick, in so muche, that of a foolish flatterie *Publius Africanus Potitus* sware, that if that the Gods woulde vouchsafe of their wonted godnesse to graunt life vnto *Caligula*, & then he would gladly lese his life for him: and *Secundus*, a horseman of *Rome*, vpon the same condition, vowed to fight at a game of sword players: bothe whiche voires did *Caligula*, when he was recovered make them to fulfyl least they shuld be forsworne: worthily, though ingratefully, forcing them to die, who would wickedly, though feignedly, wish his life, that did daily take away life frō so many good men. But *Suetonius* writes, that he made the horseman to fight in his sight, and woulde not let him go before he had vanquished: no nor then neither, but after great intercession: but the other madde man, who made no great haste to persourne that whiche he had rashely sworne: he caused to be whipped, and clothed in a sacrificeng robe: and then delivered him vnto *Boyes*, who still requesting of him, as they went, the persournaunce of his vowe, shoulde drine him a longe throughout all the *Strætes*, vntil that at the

Byshops Blossoms.

length they brake his necke off from a rampire.

Moreouer, this Godlesse man, that contemned all
GODS, and as I haue before alledged out of Dion,
woulde thunder againste thunder: doeth Suetonius af-
firme, wouldestometimes be so afraide of a small thun-
der, and lightening, that he woulde winke, and blinde-
folde him selfe: but if it were great, crepe out of his
bedde, and hide him vnder it. And also he was so fea-
red in Sicil, with the smoke, and noise of the hil *Ætna*,
that soudently in the night he fledde out of the citie of
Messana. And also hearing that Germanie had rebel-
led, he prepared to runne away from *Rome*, and rigged
shippes in a readinesse, to carrie him thence, resting in
this one only comfort, that he shoulde haue left vnto him
the Provinces beyond the *Sea*, if that the *Germanes* did
take the topes of the *Alpes*: as in olde time the *Cym-
bris* had done, or else the citie, as had the *Seuones*. He
liued onely twentie nine yeares, whereof he reigned
but three yeares, and tenne monethes, and eight dayes,
and those, in howe great feare, and hofulnesse, his conti-
nual putting of men to death, for treason against him,
and his curious searching, for *Oracles*, and propheesies,
do declare: all y which yet could not save him, for being
slaine with his wife, and his daughter, whose braines
were dashed out, against the wall. His bodie, for feare
lest that some villanie should be done vnto it, was pri-
uily conueied away, and being but halfe burnt, was co-
uered ouer with a fewe turves: so that he that woulde
be honoured for a God, whilst he liued: coulde not be
buried like a man, when he was dead.

The

The xxvi. Chapter,

Of Domitian.



Cyther were Domitians actes any thing greater, as one that had no delight in armes, and in whose reigne the Daces revolted, and oppressed Appius Sabinus their Lieftenaunt, with his whole armie: and anyn after also Cornelius Fussus captein of his guard (an office in those dayes of all other the greatest) and sent thether, with a power, to reduce them vnto their duetie. Then Domitian went against them him selfe, or more truly, made as though he had gone: for (as Dion affirmes) he never during all his reigne gouerned armie, or administered warres, as he that was a man impatient of all bodily labour: for in the citie he woulde never goe on fote, and in the field sildome ride on horse, but alwayes be carried in a litter, and was also of a faint and fearefull heart: but he staying by the way out of danger, sent his capteines against them, who fought with no greater felicitie, then had their predecessours, and shamefully lost a great parte of their armie: and yet this shamelesse God sent lying letters vnto Rome, that he had conquered and subdued them: wherevpon there were so many, and so honourable deccres made for him, that almost in all places of the wrold that were vnder his dominion, statuies of gold and siluer were set vp. But he might in dede haue truely triumphed of flies, of whome he doubtlesse haue innumerable. For at the beginning of his reigne, he vsed to haue euerie daye a secrete houre to catch flies, and to thrust them through with a long pece of yron made for the nonce: so that it

C. iii.

was

Byshops Bloisoms.

was as merrily, as wittily answered of *Vibius Crispus*, when one desirer to speake with *Domitian*, asked him who was within with the Empereour : he answered, not so much as a flie ; for then he had been as busie, as if the whole Senate had bene with him. He also deserved a iust triumph ouer wilde beasts, of whom he would kil vpon the Theatre an hundred in a day with his bowe, bestowing his arrowes so artificially, that they seemed to be hornes growing out of their heads . For he was so god an archer, that he would oftentimes cause a boy to stand a great distance off, & hold vp his hand abroade, and he would shote betwene every finger, and never hurt them. But seeing that not great conquestes, but only riches left vnto him, did make him to conceiue so highly of him selfe : my thinkes he might well haue ben put in minde of his mortallitie, by calling to memorie his youth passed in greate pouertie and infamie, as he that had not one peece of plate, and did shamefully prostitute his body: so that there were at Rome that did often shewe, after he came to the Empire, his hande and seale for a nights lodgynge. What shall I rehearse his great daunger in the warres against *Vitellius*, Competitor in the Empire with his father, when he & his uncle *Sabinus*, being ouercome in fight, fled into the Capitol : but his enimies breaking into the temple, & setting it on fire, he lodged al that night priuily in great feare vpon the lertene: and in the morning being disguised in the apparel of a priest of *Ise*, he passed the riuere among þ priests of that vaine superstition, vnto the mother of one of his schole fellowes, who hid him selfe so closely, that they whiche following his foote diligently searched for him, could by no meanes finde him. What tormentes may we thinke toze him, when he vnderstoode the adulterie of his deare wife *Domitia*,(by whom he had a sonne, and had proclaimed her *Augusta*, or Empresse) with *Paris* a commen

common player, whome she loued as openly, as she did fervently. Wherupon he did put her away, but within short time after, being impatient of the diuorce, tooke her againe, seeking to colour his ignominie in so doing with a feigned tale, that the people had desired him to do it. I do omit what griece his bald head brought him, who would draw vnto his owne reproch, if that the like were objected vnto any other man, eyther in earnest or sport: and also his often infirmities, through whome he became deformedly spindole shanked. But in what continuall feare he led his life, his often murthering of many, vnder colour of treason against him (whereby he became hatesome to all men) makes manifest: but much more, the overcasting of the wals of his gallerie wherin he vsed to walke, with a shining kynd of marble: wher, in as in a glasse, he might see who was behind him. Yet this strange kinde of hofulnesse could not keepe him fro being murthered by a conspiracie of his neareſt friends, liberts, and wife (although that he had long time beſoe ſuspected, & feared the yeare, the day, yea, the houre, and the kind of his death) when he had reigned fiftēn yeres, a long and a rare time for a tyrant, but a very ſhort, for a man to thinke that he had ſuch assured tryall of fortune, that he ſhould never ſeale her vnsaithfulneſſe, but he aduaunced into the diuchangable felicitie of the gods. His body was carried out of the citie in the common bere by the ſextens, the which his nurse burned at home at her owne house, but afterward priuily conveyed the aſhes thereof into the ſepulchre of his house in their churche. For if that the ſenate had knowne therof, they woulde haue withſode it, as they whiche decreed, that all ſtatues, and arches ſet vp in his honour, ſhould be broken doþne, and all titles scraped out, and all memorie of him quite abolished for euer;

*The xviii. Chapter.
Of Commodus.*

But

Byshops Blossoms.



What penne can display the continuall hofulnesse of *Commodus*, a God without Martiall glory: howe greate a number of conspiracies were there made to deliuer the people of Rome from the bondage of this tirant: from howe many good men tooke he life away, to prolong his owne hated yeres? It is left in memorie, that he left not any man alive that was in authozitie, eyther in his fathers, or the beginning of his owne reigne, but *Pompeyanus*, *Pertinax*, & *Vitoriuſ*. He became so fearefull, that he durst let no body eyther clip his haire, or ſhave his beard, but burnt them off him ſelfe with a flaming coale. And yet this wariness could not ſave him from being poſſoned by his minion *Martia*: and being ſick thereof, and layde vpon his bed, from being ſtrangled by *Narcifſus*, in the twelfe yere of his reigne, and one and thirtie of his age. But the iull anger of the Senate, and people, became ſo hot againſt him after he was deade, that they all cried out with one boice vnts *Pertinax* his ſuccellor: Hear, O Cesar, wee desire thee, that all honours may be taken away from the enimie of his countrie, that all honours may be taken away from the paricide: we reuue, O Cesar, that the enimie of the Goddes, the ſword player, the butcher may be drawne along the channels of the citie with an hooke: Let him that was more cruell then *Domitian*, and more filthy then *Nero*, be drawne along the channels with an hooke. He that murdered all ſortes of men, let him be drawne among the channels with an hooke. He that ſpoyleſt the temples, let him be drawne along the channels with an hooke, and throwne into *Tyber*. But *Pertinax*, who had cauſed his body to be priuily buried in the night, deſired them, ſeeing that his body was already buried, not to meddle with it: althoſh they cryed out it was uniuſtly buried: and ther-

foxe

soe it ought to be taken up againe: but the Emperour would not permit them to doe any vilanie vnto his body, but to breake downe al statuies, and monuments of hym, and to abrogate al things before decreted for his honour, and to abolish his name out of all places, as well publike as priuate. Thus the thre Romane Emperors that woulde needes vniuersall be adored for Gods while they were aliuine: not only lost the honour of being canonized for Gods after death (the which was common vnto the rest of their predecessours and successors) but also the due funerals of a noble man: although I do reade that *Sextus* to anger the *Senate* (whome he hated) did afterward canonize *Commodus* for a God, and comaundered his byrth day to be kept holy.

The xxvij, Chapter.

Of Cosoras king of Persia.

Cosoras king of Persia. Now am I glad that I haue passed these Romane monsters, and am come vnto the last of my counterfeit Gods *Cosoras*, the mightie monarcke of Persia, whose sight had fortune blindeled with greater faterie. For he liued vntill he was aged, and had towardly sonnes, (both whiche things prouident and louing nature had denyeled vnto those other Tygres, least that they shoulde quite haue destroyed mankinde) and also surpassed in Martiall glory, all the kinges that had reigned in Persia before him. For he wanne from the Romane Empire Mesopotamia, Syria, all the south side of Asia, all Egypte and Africa. But as it was sone won & almost with continued course of victories: so that after he became prouide, and woulde not acknowledge that he

ſt.

received

Byshops Blossoms.

received these victories of God: but woulde needes be adored for a God: he lost them againe in as shourt time, and Empire and life withall: for *Heraclius* the Emperour of *Constantinople*, being broken with so many and great soyles, supplyantly desired peace of him, although the conditions were verie dishonourable, and shameful: but when that proude *Cosmas* utterly refused to make peace with any conditions, and wickedly baunted, that he woulde never spare the Christians, vntill that he had made them all to denie him that was crucified, and adoré the sunne: then *Heraclius* rather impelled by necessarie, then pricked forwarde by prouesse, prepared a power: and after many holy supplications, and generall feastes helde, did set forth against his insolent enimie, who was then at *Azotus*, a citie of *Syria*, in those dayes verye riche, whether *Heraclius* marched for to darreine battell with him. But this dastardly God before that *Heraclius* coulde come thither, retayzed backe into *Mesopotamia*, almost in syngourme, destroying euery where the standing corne that was nowe as god as ripe, that he might take from his enimie all facultie of following him. Yet neverthelesse, *Heraclius* pursued him, who stil fled before him so fast, that *Heraclius* could not overtake him. Wherfore he wisely left following of him, and turned all his force vnto the wasting of the countrie, with fire and sword. But when he vnderstood that the *Persian* had left two captaines with two greate armies, who trusting to the aduaantage of the hilles, shold stop his passage ouer the mountaines, he leaving a part of his power to subdue the cities, and places, the which were behind untouched, hasted hym self with the strength of his armie vnto *Taurus*, the which being spes-
cally passed ouer, he sought with one of the *Persian* cap-
taines, called *Salbarus* at the riuier of *Saro*, whom he dis-
xisted in a bloudie fight, & forced to flie into *Persis*. The
gouernor.

gouernment of the remants of whose armie, augmented with a strong supplement of fresh soldiers did *Saxas* take, and fought a pitched field with *Heraclius*, who still marched forwarde: the which fight continued from the dawning of the day, until it was late, with great slaughter on both sides, but at the length the *Perfians* had y bet-
ter, when that a mighty shoure of raine, mixed wth wind,
haile, & terrible thunder & lightning, was sent from hea-
then into the faces of the Barbarians: the which taking
from them the use both of eyes, & eares, yea, & also depri-
ving them of al their sense, they were beaten down by
the Christians, as thick as hops: so that of so mightie an
armie, there escaped very fewe, but either they were
slaine or taken. Yet after this great discomfiture, *Cos-
dras* repayred his armie, wth al the power of his empire,
& created one *Razanes* general therof: who fought with
greater endeouour then his predecessours, but with like
event: so he hym selfe with his whole armie was slain,
after they had fought with equal fortune an whole day.
Then *Cosdras* being broke with those manifold discom-
fitures, fled ouer *Tygris*, proclaiming his younger sonne
Medarses his consort in the kingdome. The which re-
proch & iniurie caused the elder son *Sirochus*, a towardly
young prynce, to toyne in league with *Heraclius*, with
the conditions, that they should prosecute the warres a-
gainst *Cosdras*, & *Medarses*: they finished, *Sirochus* shuld
resorte vnto *Heraclius*, alij had ben won fro him, & his
predecessours, & to bound his kingdome wth the ricer of
Tygris. This league being confirmen, certayne horsemen
were sent to pursue *Medarses* & his father, whos brought
them both backe with their wilnes: they were by *Sirochus*
cast into painful prison, where not long after, they were
both slaine by his cruel commaundement. Suche was
the fearefull fall of him, who in mockage of the *Crus-
tie*, had built him a sumptuous house in forme like *Zonoras*,
vnto the heauens: and at the right side thereof, had

Byshops Blossoms.

placed the croode, wheron Christ our Saviour was crucified, the which he had lately taken at Hierusalem, and on the left a cocke, and did set him selfe in the middest betweene them : saying, that he was the Father of Heaven, that did sit in the middle betweene the sonne and the holie Ghost. I haue the more at large declared the particularities of *Cosdras* his ruine, bycause that everie degree and step therewerto, may rightly seeme to be of Gods speciall working, to the feare and terror of al those that shall insolently reioyce at a deceitfull gale of fickle fortune, as though that were done by their owne force and strength, whiche is eyther wrought by Gods owne arme, or else permitted by his long sufferaunce.

The xxix. Chapter.

Of the insolent exulting of Vgoline Earle of Pise, Fredericke the second, and Henrie the secon, of their good fortune, & their falles : and againe, the moderation of mynde of Epaniondas, Philip king of Macedonie, Catillus Paulus, and Charles the fist in their fortunate concourse of victories, and why at Rome a bondman did ride in the chariot with him that triumphed.

Vgoline of
Pise his felici-
tie.



Goline Girardescus, a citizen of Pise in Italie, chiefe of the faction of the Guelphes, having partly expelled and partly subdued the Gabelines, came to that power, that he administrid at becke all things in that riche and mightie citie, and became lord therof, and also of Lucca: a man of great power for riches, nobilitie, fame of his wisedome, and authoritie, and serued unto himselfe and unto others, for wife, children, and childrens children, and all other things that he desired in mans life, to be a happy and blessed man: and reaping the fruite of thinking on his felicitie, was

straught

franght full of ioy, and confidence, and toke a delight to be stil talking of it: in so muche that at a magniscent feast whiche he helde on his birthe day, where he had all his frendes, and kinsfolkes: he extolled with wordes his fauourable fortune, admiring, and aduauncing it uppe to heaven, yea, he durst aske an intre freende of his, called *Marcus*, what he thought to be lacking and away. *Marcus*, whither moued by mature consideratiōn of the fraieltie, and vnabilitie of humane thinges, and howe deceitefull their shewe is, and with how swift a swinge they are carried about on fortunes whirling wheele, or else cartes, admonished from heauen, answe- red nothing: but the wrath of God: whiche can not be long away from so great prosperitie; and it must needes come to passe: seeing so many fortunate thinges are hea- ped together vpon one man, who never yet felt the contrarie fortune, that he must one day bee ouerwhelmed with some notable calamitie: The which prognos- tication fell out shortly after to be so true. For the pow- er of the *Guelphes* decaying, the *Gibelins* arose uppe in armes, and besieged, and assaulted his house, and slewe one of his sonnes, and an other of his nephues, that de- fended force from their parent. But at the length they taking prisoner *Vgoline* with his two other sonnes, and thre nephues, did shutte them vp in a towre, the gates whereof they locked: and then threwe the keyes into the rimer of *Arno*, that ranne thereby. There the vn- happy father dying for hunger, saw his dore pledges, dying, also starued in his lappe: and when he crying out requested his enemies to be contented to exact only hu- mane punishment, they would not suffer him to receiue the sacred rites due vnto Ch̄ristians.

I finde also recorded, that in the great discorde be- Fredericke the
twe ne Fredericks the second, Emperour of Almaine, & seconde.
Innocens the bisshoppe of Rome, the citie of Parma, that

Byshops Blossoms.

W^ende stille on the Popes part, did shut their gates against Frederick, as he passed that way from Sicil unto Burgonie. Wherewithall he being sore chased, besieged them with determination not to depart thence, before he had taken and razed it flat to the grounde: to deterre all other from trayning his course. This siege helde him an whole yeare and more. Before Parma in the place where he intcamped, had he laide out a plotte to bulde a newe citie on, and appointed places for churches: and the highe, and chiese churche he dedicated unto Saint Victor, for a god abovement of happie successe: and the other, by the publike and private buildings beganne to goe vp sumptuously. This citie is called he Victoria. He coyned also money with the Image of Saint Victor, whiche hee named Victoriates. He did also set forth spectacles after the manner of the olde Romane Emperours, and suche in deede as might compare with those auncient shewes: being gloriously adornd with Elephants, and a great number of suche other wilde beasts: the whiche when the Romanes flourished, were Lords of the worlde were knownen in Italie: but in those dayes were strange sightes unto the Latine eyes. These strange beasts were sent him by the Sultanes of the Orient, and the kinges of Afrique, to whome he was a frende and confederate. He also made magnificent games and playes, and brought south and shewed unto the people, men of unknowen countreyes, and Countries, such as they never heard of before, apparelled also in as strange attire: in this manner proundely triumphing, and requesting the fruite of victorie, (the whiche is the gyse of God,) before that he had ouercome. Thus going aboute to matche the magnificencie of the auncient Romane Emperours, but attempting it in a wronge time: he fell into great lacke of money, so that Then

Then the *Victorines*, which were before of golde, nowe beganne to be made of leather, with a very small, and thynne image of siluer: making proclamation, that they shold be taken for fine golde: for his mynt woulde so valewe and take them. And to seale vpp the mischiefe, the *Parmesans*, and their allies falling out of the Cittie, wanne his campe, the newe *Victoria*: and put the Emperour vnto a fowle flight: and so the Cittie of *Victoria* fell before it was finished. *Yea* it was ouerthowen before it were roared vpp, and quite destroied before it was built: and with his *Victoria* his Empire also fliwe away, and not long after his life too, being scuffled in a sicknesse, when he was likely to recover, by his base sonne *Manfredo*. Wherefore most truely saide the diuine Poet *Virgil*.

*Nesciamens hominum fati sortisq; futura,
Nec feruare modum rebus plerunq; secundia.*

Mans minde vncertaine is of Fate,
And what will after fall,
And meane to keepe when fortune fawnes,
It knoweth not at all.

And woorthe to be enrolled in the brasen booke of The modestie
Name is *Epaminondas* the renowned Capteine of the of *Epaminondas*
Thebanes, with whome their Partial glorie, bothe he
ganne and ended. For he the next day after he had gi-
uen that famous ouerthowre at *Leuctris*: wherby he
brake all the strengthe of the invincible *Lacedemonians*: walked abroade all untrimmed, and sadde, hol-
ding downe his heade: whereas he vsed at other times
to goe bolte vpright, with his bodie annointed with
sweete ointmentes, with a merrie countenaunce. But
when his frends marueling at this vnlookeid for alte-
ration,

Byshops Blossoms.

ration asked him, if that any ill chaunce or trouble had happened unto him: he answered none: but because that I felt that I liked my selfe yesterday better then I ought: I do chastise to day the intemperance of that ioy: wau thou borne vnder the thicke aire of *Boetia*, and therfore are thy countrmen insameid soz doltes: marry I do not think, that the fine & subtile aire of *Athens*, did euer breed man comparable unto thee in true wisdome, nor all the babbling Philosophers did euer shewe any such perfect president of modestie. I wold unto God that Henrie the second late king of *Fraunce*, had imprinted this Pareleesse patterne in his hauie hart: and not haue thought his felicitie to be firme, the whiche, was in dede very tickle, and brittle. For he waring prowde of his unwonted great victories, hauing recovered from the English men, the towne of *Buloigne*, and *Scotland*: the heire whereof he had obtained for his sonne, & gotten from the *Empire*, the *Duchie of Loreme*, with the yong Prince, and the thres famous *Emperial cities*, *Metz*, *Tul*, and *Verdum*, and rauaged at pleasure in *Germanie*, vnder the name of recoverer of the libertie of *Germanie*, giuing the devise of a cappe betweene two daggers, the whiche the conspiratours against *Julius Cesar* had long time before vsed, and from thence had broken forth in to the *Duchie of Luxenburg*, taking there the strong townes of *Inuis*, and *Danuilliers*, and the castels of *Modie*, and *Ballion*, and an other towne vpon the *Mase*, and spoiled, and burnt *Hennault*, taking *Trelo*, *Agray*, & *Cimaw*, and had returned home to *Paris* without any losse: and the same yeare also expelled the *Emperours* garrison out of *Stena* in *Itale*, restoring their common wealth vnto their auncient libertie: and mozeover, whiche deserved no lesse glorie, had valiantly, and fortu-
nately defended the citie of *Metz* against the *Empe-
tour*

Henrie the
French king.

tour, and his mightie armie, and prouision : forcing him after that he had lost fourtie thousand men with colde, and sicknesse, to breake by the siege before he euer gaue assault, casting into the riuere great stoeze of Martial furniture, and munition, that he might the moze easily, and commodiously reduce small remnantes of his hoge armie sore weakened with many incommodities: and the next yeare being 1553. the Constable had by policie, and ambushe ouerthowen in a skirmishe, the whiche was almost equal vnto a set battel, the Prince of Piemont, General to the Emperour, taking many nobles men, and among them the Duke of Arscot: and afterward he himselfe had spoiled and pillaged Artois, est-
sones prouoking the Imperials to battel, who knol-
ting their weakenesse kept themselves in their defensed
campe neare to Valencennes: his nauie also being ioyned
with the Turkish flotte, had wonne from the Genouaies
the greatest parte of the Isle of Corsica. And Anno
1554. Rochsur Ion had burnt and destryed Artois, and
the Constable Hennault, where he wanne againe Tre-
lo, Aglay, Cinnaw, and after the Kinges comming
vnto the campe, Bouine, Demcuit, Mariburg, and Bin-
cey, and before Rentey, the whiche he besieged, with
rare felicitie, and valiaunce had with his launces disor-
dered, and scattered al the fielde ouer the troupes of the
Ruiters, with their pistolets, the whiche never was done
either before, nor since, vntill it were by the selfe same
man Frauncis Duke of Guise, at the battel of Dreux, by þ
report of Thenet. Neither was his fortune, any thing
inferiour beyonde the Alpes, for the Brisac had wonne
the strong station of Hiberna, and Briel, and the great ci-
tie of Cassacle, and Monte Caluo with so much his grea-
ter ioy, because that the Duke of Alua had departcd
from saint Iago, the which being but a pelting holde he
had besieged in vaine thre wakes, with incredible
loss

Byshops Blossoms.

losse of Martial furniture, and muche greater of his honour: leaving *Vulpiano*, the which he had deliuered from siege, and reliued the garrison, to be wonne by *Dumal*. The frenche king, I say being proude of so prosperous a concourse of victories, when that his fruitlefull Queene had brought him foorth Anno 1556. two daughters at one burthen: he named the one of them *Victoria*, who within very shor tyme after died, and with her all her fathers Martiall victories. For An. 1557. besides the unfortunat journey of *Guise*, into *Italie*, he losse a great battel before *Saint Sintines* where were either slaine, or taken the floure of all the nobilitie and valiant capteines of *Fraunce*: after the whiche insued the losse of the *Towne*, wherein were taken prisoners the *Admirall*, and diuerse other of the nobilitie, and afterward also the townes of *Hawne* and *Chastellot*. And the next yeare 1558. he lost another fielde besides *Graneling*, not inferiour, for the number of them that were slaine vnto the other, but nothing so many noble men were losse, and yet were there taken *Marshall Thermes* the *General*, *Denabault*, *Villebon*, *Sinapoit*, with other, and almoste all the capteines and Gentlemen of name that were there. With the whiche two aduerte battels, he that had thought in his hart to haue appointed Lawes vnto all christendome, being broken: was glad to gette peace by restoring all that he had of the kir ges of *Hispaine*, the *Queenes* of *England*, (or else to pay well for it,) of the *Dukes* of *Senoy*, *Florence*, and *Mantua*, the *Bishoppes* of *Leige*, and the *Genovairies*, and to withdrawe his garrisons out of the territorie of *Sienna*: and at the triumphe kept for the espousals of his daughter, whcm he had given in mariage vnto the king of *Hispaine*, as it were for a pledge of the peace, he was slain at *the Tilt* by the Count *Montgomerie*, in the last course that he purposed to haue runne. The Queene, who had with greate feare

feare dreamed the night before, that he was slaine by fatall stroke of deadly launce, and the grauer sort of his nobilitie in vaine, dehorting him to leaue off in time that dangerous pastime: specially seeing that his armes were warren vissfe with the vnwonted and toilesome trauaile of thre dayes running. Thus ye see howe God doth pull downe the mightie from their thrones, and doth disperse those that are proude, in the imagination of their owne hartes: suffering no man longer to inioy the gladsome gale of god fortune, then he doeth humbly acknowledge God to be the giuer thereof: not glorying therein, but thinking lowly of him selfe: as a player doth not take to him any princely pride, because he beareth some times the person of a Monarche, as he y knoweth he shall soone after lay it downe. If that the French King himselfe had bene ignorant of all antiquities: me thinkes his learned confessours, who had taken on them the charge of his soule, might haue tolde him, that when Philip King of Macedonie heard that vpon one day his servant Tetrippo, was victor at y games of all Greece helde at Olympus, and his capteine Parmenio had discomfited in battell the Dardarences, and his wife Olympias had brought him forth a sonne: listed vpon his handes vnto heaven, and saide: And D fortune for these so many, and so great god happens, strike me with some light mishappe.

The wise Prince did not insolently exulte for this rare successs of thinges, but had the fawning of fortune in suspition, whose nature he knewe to be to feare vpon them a little before with a flattering face of vnwonted prosperitie of things, when he intended intencionally to destroy them: they might also haue rehersed vnto him out of Linte, that when Publius Emilius had taken prisoner Persenus the mightie king of Macedonie,

Philip feares
of prosperitie,

Eg.ij. Who

Byshops Blossoms.

losse of Martial furniture, and muche greater of his honour: leauing *Vulpiano*, the which he had deliuered from siege, and reliued the garison, to be wonne by *Dumal*. The frenche king, I say being proude of so prosperous a concourse of victories, when that his fruitlefull Quene had brought him soorth Anno 1556. two daughters at one burthen: he named the one of them *Victoria*, who within very short time after died, and with her all her fathers Martiall victories. For An. 1557. besides the vnfortunat tourney of *Guise*, into Italie, he loste a great battel before *Saint Sintines* where were either slaine, or taken the scoure of all the nobilitie and valiant capteines of Fraunce: after the whiche insued the losse of the towne, wherein were taken prisoners the Admirall, and diuerse other of the nobilitie, and afterward also the townes of *Harme* and *Chasteller*. And the next yeare 1558. he lost another fielde besides *Graueling*, not inferiour, for the number of them that were slaine vnto the other, but nothing so many noble men were losse, and yet were there taken Marshall *Thermes* the General, *Denabault*, *Villebon*, *Sinarpou*, with other, and almoste all the capteines and Gentlemen of name that were there. With the whiche two aduerte battels, he that had thought in his hart to haue appointed Lawes vnto all christendome, being broken: was glad to gette peace by restoring all that he had of the kynges of *Hispaine*, the Quenes of *England*, (or else to pay well for it,) of the Dukes of *Senoy*, *Florence*, and *Mantua*, the Bishoppe of *Leige*, and the Generaies, and to withdrawe his garisons out of the territorie of *Siena*: and at the triumphe kept for the espousals of his daughter, wherin he had giuen in mariage vnto the king of *Hispaine*, as it were for a pledge of the peace, he was slain at *the Tilt* by the Count *Montomerie*, in the last course that he purposed to haue runne. The Quene, who had with greate feare

feare dreamed the night before, that he was slaine by fatall stroke of deadly launce, and the grauer sort of his nobilitie in vaine, dehorting him to leaue off in time that dangerous pastime: specially seeing that his armes were. waren nisse with the vnwantyd and toilesome traauiale of thre dayes running. Thus ye see howe God doth pull downe the mightie from their thrones, and doth disperse those that are proude, in the imagination of their owne hartes: suffering no man longer to inioy the gladsome gale of god fortune, then he doeth humbly acknowledge God to be the gauer thercof: not gloryng therein, but thinking lowly of him selfe: as a player doth not take to him any princely pride, because he beareth sometimes the person of a Monarche, as he y knoweth he shall soone after lay it downe. If that the French King himselfe had beeне ignoraunt of all antiquities: me thinkes his learned confessours, who had taken on them the charge of his soule, might haue tolde him, that when Philip King of Macedome heard that vpon one day his servant Tetrippo, was victor at y games of all Greece helde at *Olympus*, and his capteine Parmenio had discomfited in battell the *Dardarences*, and his wise *Olympias* had brought him forth a sonne: lifted vp his handes vnto heaven, and saide: And O fortune for these so many, and so great god happes, strike me with some light mishappe.

The wise Prince did not insolently cruite for this rare successs of thinges, but had the sawning of fortune in susppcion, whose nature he knewe to be to feare vpon them a little before with a flattering face of vnwantyd prosperitie of things, when she intended incontinently to destroy them: they might also haue rehersed vnto him out of *Linee*, that when *Pausus Emilius* had taken psoner *Perses* the mightie king of *Macedome*,

Philip feareful
of prosperitie,

Gg.ii. who

Byshops Blossoms.

The worthie
wordes of Ae-
milius vnto
the yong Gea-
tlemen.

who fell downe at his fete with abcundant feares des-
ring him to take compassion on his afflicted state: after
he had curteously comforted the king, he vsev this spech,
vnto the Romanes: ye see here presently before your
eyes, a notable example of the mutabilitie of mannes
state.

Paulus his O-
ration vnto
the people.

I speake this specially vnto you, young men: and
therefore it doeth not become vs to do any thng in our
prosperitie, violently and proudly against any man, nor
to give credit vnto present fortune, seeing that it is vn-
certainte what the euening may bring. He shalbe a man
in dæde, whose minde neither prosperitie shall with her
brittle blast lift vppe, nor aduersitie breaue. And also þ
when he had buried the one of his sonnes fve dayes be-
fore he triumphed of *Perseus*, and the other thre dayes
after: he spake among other, these graue wordes vnto
the people of *Rome* at the burial of the yonger. Nothing
did I feare more, deere coutrie men, from the beginning
of this most prosperous course of mine actes: then some
vnthought of chaunce of insidious and false fortune: nei-
ther did my feare for the publique weale cease, before
that the violent seas of her cruelly raging had privately
inuaded me: the whiche thing I had oftentimes before
hartily desired of almighty God eftsones praying, that
if any cursed mishappe did hang cuer the people of *Rome*
for this felicitie: that he would vouchesafe to turne it
al wholy vpon me, and mine house. My two most sweete
sonnes, whome I had appointed to be mine heires
and successours: haue I buried with almoste continua-
ted funerals: so that nowe I seeme to be delivered out
of all daunger, and doe put my selfe in god hope, that
the fortune of the people of *Rome* wil abide still with-
out all stains: seeing that shee hathe inflicted hatred e-
nough on mee, and mine, by these two incomparable
incommodities, and losses. Who nowe will maruell
that

that *Philip* firste brought the kingdome of the *Macedons*, to great power and renoune, and that *Aemylius* overthrew and destryed it, that doth consider how warie and circumspect they were against all priuie awaites of false fortune. Furthermore, they shold not haue left vntold, how that *Camillus*, when he had taken the migh-
tie and riche citie of *Vey*, and sawe that the spoyle and
praye was farre greater then any man thought: with
trickling teares besought the Gods, that if the fortune
of the people of *Rome* did seem to be greater, then could
be corrected without some great mishap: that what so
ever incommoditic did soz that enuie hang ouer the Ro-
mane name, that it might be wholy turned vppon his
head: and then not long after *Camillus* the capteine, was
banished by the vnthankfull people, and also the citie of
Rome, the conquerour taken sacked, and burnt by the
Galles. Moreover, they might haue shewed him, that it
was the auncient vsage of the Romanes at their tri-
umphes, that a slauie, a physician of enuie, (sayes *Plinie*)
should ride behinde in the chariot with the triumpher,
least he should like him selfe to wel (as wrichth *Iuuenal*)
and holding ouer his heade a great crowne of golde, set
with precious stones, did often cal to the triumphant to
look behinde him: & also by *Zomor* as his report, a whip &
a bell were hanged at his chariot, to admonish him that
he might for all that present prouide pompe, fall into so
greate calamities, that he might be scourged with a
whip, and put to death: (for all that were executed at
Rome, did vs to weare belles: least any man as they
went to executio, might defile hym self, as they thought,
by touching them.) But if that the negligent friers had
sayled to admonishe hym of a thing, that did so greatly
apperteine vnto his soules health, and also to his long
felicitie on the earth, whereof some are farre more care-
full, then for their eueralasting blisse: yet might he haue

Camillus his
feare of for-
tune.

A slave rideh
with the tri-
umphing con-
sul.

A whip and a
bell hanged at
the triūphant
chariot.

Byshops Blossoms.

bene put in mynde of his dutie by that rare example of moderation of mynd in *Charles the first*, his perpetuall enimie. Who neither when newes was brought him, that *Frauncis*, the mightie and flourishing king of *France* was taken prisoner by his capteines, before *Pavia* in a bloody battell: where a great parte of the nobilitie of *France* were eyther slaine or taken: neither when he understood that his souldiers had sacked that proude citie of *Rome*, the which had in time past ruled and reuiled the whole world, and that they besieged in the castle of *S. Angelo*, the which could not for lacke of victuals holde out, fra, a fewe dayes: his bitter enimie *Clemens the 7.* byshop of that *See*, who was not contented spitefully to haue laboured to set all the princes of Christendome in his top, but also had earnestly, & incessantly solicited his subiects, and renouned capteines, & namely, the valiant Marques of *Pescara*, to revolt from him: at neither neitres I say, of such rare felicitie did he giue either publickly or priuately any signe of reioyting, but onely commaunded for the firste, devout supplications unto God to be holden seuen dayes, & fortie for the Pope, that he might escape the cruell handes of his souldiers, without any bodily harme & misusage. I read also in *Marlius* his common places, that the citizens of *Antwerp* long after presented him with a very faire pece of *Arras*, wherin was set forth very sumptuously & lively, the battel of *Pavia*, where the french king was taken prisoner by the *Emperials*. There was also expressed the names of *Fraunce* the king of *Fraunce*, & of all the noble men that were taken or slaine at that battel. But when this modest *Emperour* had viewed it, he refused to accept it, least he should same to vpholde vnto other their calamities & miseries. Whereof they that presented it, being admonished, tooke home the arras with them, & caused the names to be taken out, & then being brought againe, he

he with heartie thankes received it, & commended the worke. This his singular moderation of mynde, and conquering of him selfe and insolencie, the which very fewe of them that haue vanquished al other men, could ever attaine unto, was farre more famous then the taking prisoners of the two mighty Princes, then the sacking of the citie that had ben Ladie of the world, and at this day also the greatest citie of Christendome, then the conquest of the kingdom of Tunes in Afrike, then the subduing of the Germanes, and the passing ouer beyond Albis, the which the proud Romanes, when they were in al their greatest roialtie were neuer able to do: for this victorie might he iustly use his word, *Plus ultra*, passing not only the bounds of Hercules, & the Romans, but also of cursed enuie: y which after all earthly victories remaineth still invincible, and can not be subdued, but by this sword of modestie and humilitie.

The xxx. Chapter.

Of the vnfornatue fall of many great conquerours & founders of Empires.



¶ D noire that I haue declared the fearefull fall of those, that I knowe not, whether more wickedly, or lawfully, would be accounted Goddes, and also of them that proudly vaunted of their victories, without humble confession and acknowledging that they received them from heauen: I prosecuting my purpose, will shewe, that all those that haue ben famous for victories, and the falwing of fortune haue also had often admonitions of their sickle fraultie, brittle blisse, and tottering state.

Wherefore passing ouer in silence Cyrus the greate, y ^{Cyrus the} _{great} founder

Byshops Blossoms.

Mithridates
the great,

founder of the Persian Empire, who was slaine with his whole armie of two hundred thousand by a weake woman, *Tomyris Queen of the Massagets*: and the greate *Mithridates Empator*, king of *Pontus*, who after he had augmented his fathers kingdome, with the conquest of two and twentie nations, and had won a great part of *Greece*, and the signorie of the sea from *Sicilia* to *Thracius Chersonesus*, had kept warres fourtie yeres with the *Romanes*, and vanquished their capteines, *Cassius, Murrena, Cotta, Fabius, Triarius*: *Sylla*, restrained him within his fathers kingdome, *Lucullus* so afflicted him, that for despaire he murthered his two wiues, and sisters, and finally, *Pompey* quite euered: who woulde not graunt vnto him humbly desiring it, of his two and twentis kingdomes, not so much as the pōre one of *Pontus*, and for that also to paye a yereley tribute: wherfore after that foure of his sonnes were taken by *Pompey*, and the eldest revolted vnto him, and also one of his daughters taken, and the other two poysoned by him selfe, he desperatly caused a Barbarian to kill him, least he should haue come aline into the hands of the *Romanes*, and to be carried in the triumphe as a laughing stocke: and an other *Mithridates the great*, king of the *Parthians*, who augmented the Empire, with the accesse of many kingdomes, and oftentimes discomfited in battell the valiant *Scythes*: but whē he was in his greatest ruffe, being returned out of *Armenia*, the *Parthians* expelled him out of the kingdome, for his crueltie: and his owne brother invaded the empie siege, and taking him prisoner at *Babylon*, caused him vnnaturally to be slaine in his sight: and *Antiochus the great*, king of *Syria*, who after great conqueses atchieued in *Syria, Asia*, and *Greece*, was ouerthronne in battell by the *Romanes*, and forced to buye peace with the losse of all his demions on this side the mountaine *Taurus*, and the pay-

An other Mi-
thridates the
great.

Antiochus the
great.

ment

and the paymente of such a myghtie masse of money, that not beeing able to leuie it of his owne possessions, he attempted to robbe the riche temple of *Jupiter Dymenius*, or as sayes *Sirabo*, of *Belus*, where he and all his armie were slaine by a soudaine incursion of the inhabitauntes of the countrie: and *Pompey the Greate* who moze augmented the dominions and revenues of the Romaine Empire then all the capteines before and after him, was after the greate ouerthowle giuen him by *Cesar*, trayterously slaine by the boy kinge *Ptolomey Mathewe* and his geldinges: and *Mathewe the Greate, Lorde of Mylan*, who amonge other his variable chaunces was expeiled out of the citie, and constreyned twelue yeares to get liuinge by fishinge: and beeing restored was at the age of seuentie yeares, forced to abandon the citie of *Mylan*, and to resigne his Empire vnto his sonne *Galazzo*, who had vnnaturally, not longe before revolled from him: and dying of this anguishe, and griefe, the bodie of him, beeing excommunicated by the Pope, was buried in a priuie and vile place, his death beeing longe time kepte close, lesse his carcasse in the aduerse fortune of the warres, myghte haue bene subiecte vnto *Sforza the Greate*.
 and the greate *Sforza*, who besides his ouerthowes in fight at *Viterby*, at *Crixta*, at *Aipua*, and his beeing taken prisoner in fight at *Casaleccio*, and also twice in captiuitie through treason, firste by *Pandulpho Alepo*, the Queene of *Naples* darlinge, and then kepte fourre monethes in the newe castell of *Naples*, lookinge euerie day when his breath shoulde be stopped by that effeminate lecher: & after wardes by *James Earle of Marschia*, who had maried the Queene, where he escaped as narrowly, and his manie other greate daungers: was at the laste drowned in the riuer of *Lyris* or *Garigliano*, by the vnfortunatue founderinge of his horse: and the

Wh. i. greate

Byshops Blossoms.

Gonsalues
the greate.

greate Gonsalues, who only of all the famous warricours of our age (the whiche haue yet excelled for noble chieffestnes) obtained the proude name of the greate : this victorious gentleman after þ he had conquered out of the hands of the French men the riche kingdome of *Naples* for his Prince *Ferdinando* the kinge of *Hispaine*, was by him ingratefully put from the gouernemente therof , and almost also from his life , for false suspicion of treason , and euer afterwarde kept from all honour and office to leade a lothsome life farre from the courte and fielde at home , as it were in an honest banishe- mente , and there for to see his eldest brothers heire for a light occasion banished the courte for ever : and to his greater grieve, his owne native place, his nephues chiefe castle razed downe to the grounde, notwithstandinge his most suppliant sute , the whiche was also furthered by the earnest prayers of the French kinges honourable Ambassadours : for the implacable Prince by all meanes sought to spite him , and to empaire his Princely Porte and riches as one whome he suspected to be to greate : so that he was aptly compared by a noble man of *Hispaine* vnto a greate shippe in a shalowe water, the which abides in continuall feare to be losse by strikinge and sticking on the flattes : and *Cresus* the rightie kinge of *Lydia*, whose inestimable riches haue euer synce bene a prouerbe throughoute the worlde, bereste of all by *Cyrus*, and forced to ende his long life in bondage: and *Philippe* king of *Macedonie*, the mightiest kinge of all *Europe*, saies *Diodorus*, in his time, and who durst for the largenesse of his Empire (for he conques- red *Thessalia*, *Greece*, and manie other countries adioy- ning vnto him) reckon himselfe matche vnto the twelve Goddes, glaize by his subiecte *Pausanias* at the sumptuous mariage of his daughter vnto the kinge of *Epyrus*, in the middest of his myȝt, yea and of his conquestes, when

Cresus
king of Ly-
dia.

Philippe
kinge of
Macedonie

Whē he had levied two hundred thousand Greekes sate
men, and fifteen thousand horsemen, besides the power
of Macedonie, Thessaly and all his Warbarous domini-
ons to inuade the Persian: and *Antiochus* hingē of Sy-
ria surnamed the noble, who was slaine going aboue
to speile the temple of *Diana* at *Helmais*: omittinge al-
so the two walls of *Greece* *Milciades* and *Themistocles*;
of whome the one destroyed the huge armie of *Darius*,
and the other of *Xerxes*, and mightie Emperours of
Persia, after warde died both in great miserie, the one
beinge calte into prison by the vnhankfull people, and
the other banished where he poysoned himselfe: and þ
two lightes of the *Romaine Empire* the two *Scipiones*
Africani of whome the one was banished out of his
countrie, the which he not only had conserued from the
rage of *Hanibal*, but also enlarged with the dominions
of the *Hispanes*, and all *Asia* on this side *Taurus*: but
the younger after he had razed *Carthage* and *Numantia*
the two terrors of the *Romaines* was one night shame-
fully murdered at *Rome* in his bedde, without anie in-
quisition after made howe hee came vnto this vnwor-
thy ende, to whome his countrie was almost as muche
bounde as vnto their founder *Romulus* whom they crus-
elly tare in pieces: shewing at the verie firste what re-
warde all their benefactoris shoulde looke for of
that vnhankfull and vngratious people: passinge
also ouer in silence *Lucius Sylla* who onely of all men
named himselfe happie, because that hee had oppres-
sed the libertie of his countrie, and proscribed and
slaine so manie of his countrie men, was eaten to
deathe with lice: his bodie gnawing it selfe, and bree-
ding his owne punishmente: nor *Dionysius* the elder,
who of a meane man became Lorde of the mightie
state of *Syracusa*, yea, and of the whole *Islande* of *Si-
cyl*: out of the whiche hee expelled the *Carthagis-
ians*

Antiochus
Epiphanes.

Milciades.
*Themisto-
cles.*

The two
Scipiones.

Romulus.

Byshops Blossoms.

Lysander,
Epaminondas,
Pelopidas,
and Conon.
Hanibal.

Brennus.

Aurelian.

Alboinus.

Enghist.

Belisarius.

gianars, and subdued manie cities in *Italie*, and was growne vnto this power that he was able to bringe six-score thousande scotemen, and twelue thousande horsemen into the fielde, and foure hundred shippes into the sea: yet at length beeing broken with continuall warres, was slaine by his owne people: nor yet rehersinge the vnsortunat fatall fall in fighthe of the three gemmes of *Greece*, *Lysander*, *Epaminondas*, and *Pelopidas*, and the maniefolde foiles, and finally the banishment of the fourth and lasse famous capteine of *Greece* *Conon*: nor *Hanibal* the honour of *Afrike* banished his countrie, and after diuers wandringes forced to poyson himselfe, leste he shoulde haue becene a Maye game unto the yrefull *Romaines*: nor *Brennus* kinge of the wanderinge *Galles*, the terrorre of *Greece*, who slew him selfe, after that he saue his iuincible armie destroyed from heauen: nor *Aurelian*, who reduced into one the *Romaine Empire*, beeing manie yeares torn into peaces by thirtie tyrants, but was slaine by his seruaunt: nor *Alboinus* the founder of the kingdome of the *Lombardes* in *Italie*, murdered by the treason of his owne wife. Nor we *Enghist* who first brought into *Britaine* the *Saxons*, & chaunged þ name of a parte therof into *England*, slaine wþ a great power in battell after that he had scene his brother *Horsa* fallen by the like feate: nor the valiantest capteine that euer serued *Prince*, *Belisarius* wþ: who triumphed eststones of the *Persians*, and reduced vnto the *Romaine Empire* bothe *Africa*, & *Italie* whiche had beene longe time quietly possessed by the *Vandalles*, and *Gothes*: yet he, whome no mans might could mate, eorsed enuie on rthrewe, raysed by a displeasure taken agaist his proude wife, by the insolente *Emperesse*: who stirred the shameful indignation of her husband not only to bereave him of his sight but also of his goodes: so that he was forced to begge his breafe, who had

had triumphed ouer all partes of the worlde. Noz min-
ding to recite *Orchanes* the seconde Prince of the *Turkes* Orchanes.
who after y he had conquered *Mysia*, *Lycaonia*, *Phry-
gia*, *Caria*, and the citie of *Prusa*, & extended his Empire
vnto the *Hellesponte*, and the *Sea Euxine*, was slaine
in a greate ouerthowe giuen him by the *Tartars*: noz
his sonne *Amurathes* slaine by a slave of the *Dispotes* of Amurathes.
Serua, after that hee had conquered a greate parte of
Thrace, the lower *Mysia*, the *Triballes*, and *Besses*, and
discomfited in a greate battell the power of *Serua*
and *Bulgaria*: noz howe his sonne *Baizet*, after that he *Baizet.*
had subdued all *Thrace* excepte *Pera*, and *Constantino-
ple*, the whiche he besieged eyghte yeares, and doubt-
lesse had taken it, if that he fearing the cōminge of *Sis-
gismurde* the *Emperour* with a greate power, and not
broken vp the siege to give the *Westerne Christians*
that famous foile at *Nicopolis*, and afterwarde wonne
Macedonia, *Theffalia*, *Phocis* and *Attica*: was takeⁿ pri-
soner by *Tamberlaine* with the losse of two hundred
thousande *Turkes*, and made during all the reste of his
lamentable life, a miserable blocke for the proud victor
to mounte on horsebacke, and also was carried abonte
with him in an yron cage, to grawe bones vnder the
table among his dogges: noz howe the *Martiall prince* Swatoslave.
of the *Muscouies* *Swatoslave*, after that he had sub-
dued *Bulgaria*, and all the countrie even vnto *Thonaw*,
discomfited the *Emperours* of *Greece* with their huge
armie, & forced the to redēeme the sacke of *Constantino-
ple* with a greate weight of golde, was at the length
slaine in an ambushe by *Cures Prince* of *Pleczenig*, and
a maizer made of his scull, about the whiche was ingra-
uen: by seekinge other mennes he losse his owne: noz
howe the three *Italian* *tyrantes* of our time, of whom
two were *Cressi* *sanguine* *Dinum*, two *Popes* sonnes,
the thirde a neare *Sib* vnto *Pope Clemens the seventh*,

Wh. iii.

Who

Byshops Blossoms.

Alexander
di medici.

Peter Luigi.

Cesar
Borgia.

Who oppressing wrongfully the libertie of his coun-
trie, aduaunced this vnthriftie bastarde Alexander
Di medici vnto the Duche of Florence, where within
fewe yeares for his tyrranic and lecherie, he was ha-
ted of all men and slaine by his cosen and familiar Lan-
rence Di medici: the which fate also befell for his semi-
blable manners vnto Peter Luigi created by his father
Paule the thirde Duke of Placentia and Parma, but that
greater vilaines were done vnto his deade bodie by the
angrie multitude: y thirde, but the firste in order of age
was, Cesar Borgia sonne vnto Alexander the firste, one
that for cruel murderinge of noble men passed the cur-
sed memorie of Tyberius, Caligula, Claudius, Nero, Domi-
tian, Commodus, Seuerus, and al the rest of those Romaine
Monsters.

And firste to lay a fit foundation for his ambitious
buylding, he caused his elder brother Francis Duke of
Candia to be murthered in the citie one night after they
had supped together merrily abroade, and threwe his
bodie into Tyber: for no other cause, but for that his fa-
thers minde was that Francis shoulde marrie, and in-
crease the name of y Borgie, the which he would make
honourable with large dominions, but Cesar, he had as
it were banished into the cloyster of religion, disguising
him with a redde hatt, the whiche was farre inferiour
vnto his royal harte and immesurable desire of earthly
honours, who bare in his ensigne this wode *Aut Ce-
sar aut nihil*, an Emperour or nothinge: the which insa-
tiable thirst of his, the *Colomnes* fearinge that he would
quenche with their bloude, abandoned all their domi-
nions and landes, and fledde away folowing the *Castor*
who some say bites off his owne stomes when hee is
hardly persued: knowing, that for them onely his death
is

is sought: but the *Orsines* allured with his liberal inter-
teinemente to serue him in the warres, were almoste
all murdered. *Baptista* the carbinall at *Rome*, *Frauncis*
the Duke of *Grauma*, and *Paulo* in th e territorie of *Pe-*
ragia, *Liberto* Prince of *Firma*, & *Vitelloccio-Vitelli* one of
the Princes of *Cimita de Castello* at *Senogallia*, the which
caused all the rest of the *Vitelli* to flic, and by their liues
with the losse of their liuinges.

And also the noble men of the house of *Gaieta* who
possessed the towne of *Sermoneta* in *Campagna di Roma*,
James Nicholas, and *Bernardine* beeing slaine, some one
way and some an other, yealded their castels lands, and
goodes vnto *Cesar*. And also the Dukes of *Camerino*,
Cesar, *Ambal*, and *Pyrrhus*, were expelled their domi-
nions and strangled. *Astor* *Manfredi* Prince of *Fauens-*
za yealdinge the towne and himselfe vppon promise of
safctie, was slaine, and cast into *Tyber*. Further-
more *Pandulpho Malatesta*, *John Sforza*, and *Guido Ubal-*
do, had rather by flight leaue their dominions of *Rimini*,
Pefaro, and *Vrbine*, vnto the invading tyzanne, then be
murdered. And also *James Appiano*, let him haue the
principalitie of *Piombino*.

But *Catharine Sforza*, who reigned at *Forly* and *Imola*,
hauing lost by force her dominions, & being taken priso-
ner was brought in triumphe to *Rome*. But while by
this bloudy way he encroched on al the principalities as-
bon't him, he also commaunded y prince of *Besclio* & base
sonne vnto *Alfonse* kinge of *Naples*, yea and his sisters
husbande, to be slaine in her chamber, yea & in her bed-
being before wounded, in y Courte of y church of *Saint*
Peter, but so that it was thought he woulde escape.

And by the same meanes he dispatched the yonger
Borgia, the Cardinal, because he had seemed to fauour
the duke of *Candia* his brother.

Byshops Blossoms.

he also sauagely slue as he came from supper, *John Cerbesson*, a man of greate nobilitie, both at home and also in the warres, because he had severely kept the honestie of a gentlewoman of the house of *Borgia*. He did also put to death *James Santatruicio* a noble man of *Rome*, the whome there was no man more friende and familiar with *Cesar*: neither for anie other cause but for that he was able vpon a soudaine to gather together a stronge bande of slustie felowes of *h Orsine* faction & make them couragiously to attempt anie erploite. But whē for this cursed and vnguentable desire of Empire, he and his father had appointed to poyson at a feast certeine noble and riche princes: his man mistaking the flagon, gaue thereto vnto the vngratious father, and worse sonne, wherof the father, beeing olde, died, but his blessed byrde a lustie younge man, was by manie medicines conserued to greater punishmente: for after the deathe of *Alexander*, the *Coloneſe* and the *Orſines* that were leſte, returned vnto *Rome*. Then *Cesar* that he might not be ouermatched by haueing warres with both the families, restoroz vnto the *Coloneſe* all their possessions, on whome in diuerſe places he had sumptuously buylt. *Guido Defeltreſe* recovered *Vrbine*, *John Sforza* *Pefaro*, ex-cepte the castle *Milatesta Rimini*, but the castle was ſtil refayned by *Cesar*, and the *Baleones* *Perugia*, through the helpe of the *Orſines*, who also toke *Tuderto* with the caſtell, and put to shamefull deathe the capteine, and with like ſuccesse at *Viterby*, *Ameria*, and all the cities there aboutes, either they restored the Princes of their owne faction, or else ſtrengthened them: and had alſo beeſieged *Cesar* in *Nepe*, if hee had not fearefulli fledde into *Rome*, the whiche hee obteyned of the newe Pope *Pius*, as a ſafe refuge: but Pope *Pius* dying within twentie & ſeven dayes, the *Orſines* alſo encerred the citie with a greate power, whome the grea-
test

test parte of the citizens fauoured: and the *Orfines* requested that *Cesar* might according to iustice be put to death for his manisolde murthers, or els kept in sure warde in the castell vntill that his cause were hearde. But while the matter was prolonged with outragious altercations: *Cesar* being afraide stale away out of his house in the Suburbes into the Popes palace: then his souldiours, who vntil that time had valiantly guarded him, perceiving that their Capteines courage quayled, and that he sought for hyding holes: fled also awaie, some to one place and some vnto another, leaing him guardlesse ameng the cruell compaines of his enimies, and forcessg him, because hee could otherwile stande in no suretie of his life, to desire as a greate benefite, to be cast into the castell of *Saint Angelo* vntil that a new Pope were created: the which being *Julius the seconde*, would not set him at libertie, before that he had deliuered vp all the Castells and townes that he had in the territorie of *Rome*, *Romandiola*, and the duchie of *Spolieto*. But not long after preparing at *Naples* an expedition into *Romandiola*, he was at the Popes earnest suite imprisoned in the newe castell, and shortly after carried into *Hispaine*, where he brake prison and fledde vnto the kinge of *Navarre*, whose neare coulne he had married: and there was slaine in a skirmishe, with this euent, that not beeing knownen he was spoyled of all his armour and clothes, and left starke naked, and so brought by one of his seruauntes vnto the citie of *Pompeiana*, where he had sometymes beeene Bisshoppe: a notable document of manhes miserie. But as I saide before, I passing ouer in silence all those greate wozldinges, whome Fortune at the last ouerthrew, will eramine the lives and infortunies onely of those, whome the wozlde doth account most fortunate, and search whe-

ther

Byshops.Blossoms.

ther that God did not ofte make them to feele his force,
and to confesse their owne frailtie.

The xxxi. Chapter.

The vnluckie chaunces of
Augustus.



¶ D first I will beginne with him
that thought so well of his owne for-
tune, that when he sent his neptue
Caicus into *Armenia* against the *Par-*
thians, he wished that the loue & good
will of *Pompey*, the hardinesse & pro-
wesse of *Alexander*, & the fortune of him self might,
accompanie him.

Neither had hee alone this opinion of his
god Fortune, but it was also generally received of
all men, in so muche that it was decreede and also
kept vntill the time of *Justinian*, that the people shoulde
crie at the creation of a newe Emperour: *Augusto fe-*
licior, melior Traiano, God make thare more fortunate
then *Augustus*, and a better Prince then *Traiane*. In
Augustus (sayes *Plinie*) whome all men do call happie,
if that all thinges in him be rightly esteemed, shal great
sicklenesse of Fortune be found. First, his repulse in
the office of the maister of the horssemen vnto his un-
cle *Iulius Cesar*, and against his will *Lepidus* preferred
thereunto. The enuie and hatred of all men: yea, and
of the posteritie, for the proscribing of *Cicero* his ad-
uauncer and colleague in the Consulshp: that he had to
bee his colleges in the Triumvirate, verie naughtie
men.

Neither

Neither was his portion equall: for *Antonius* had farre the greater.

At the battell of *Philippi*, his sicknesse and discomfiture by *Cassius*, and running awaie, and hiding of him selfe, being sicke thre dayes and hyding of him selfe in a marrish thre dayes, being soze sicke. The cares y he was wrapped in after his returne from *Philippi* to *Rome*: where going about to allot landes throughout all *Italie* vnto the souldiours: the auncient possessours, with great exclamations and complaintcs repined thereat: wherein they had their earnest favoures *Lucius Antonius* the *Consul*, and brother vnto *Antonius* the *Triumvir*, who would haue the souldiours paid out of the goods of those that were proscribed, and did also put them in hope of the spoyle of riche *Asia*, the which did make their fæth to water.

Octavian being thus besett on all sides with troubles, coueted to please bothe the *Senate* and people, and also the souldiours: but in verie dede he offended them both: in so muche that he had bee[n]e almost slaine by the souldiours, for commaunding at a playe a common souldiour to be taken upp, that late vpon one of the *iiii. graces*, where, by the law, no man might sitt vnder the degré of an horseman of *Rome*. Hereunto addeth *Plirie*, the famine that was in *Italie* by reason that *Sextus Pompeyus* and *Domitius* woulde suffer nothing to be brought thether by *Sea*.

When *Lucius Antonius*, and *Fulvia*, wife vnto *Marcus*, fell out with *Octavian*, and wrote vehement letters vnto *Antonius* y *Triumvir* against him, as though he had attempted to murder his children: *Lucius* had seuentene legions & the amitie & aide of *Ventidius*, *Asinius*, *Pollio*, & *Calenus*, who had either of thē a great power: & on y other side *Octavian* had y il wil of y *Senate*, & of al *Italie*, for his division of the lads among y souldiours: the

Byshops Blossoms.

the which brought him into this agonie and extremis-
tie, that debasing him selfe, he earnestly sued to haue
the olde souldours to sit in iudgement and heare the
controuersies betweene *Antonius* and him: and after-
warde, when for all his labouring to haue the matter
taken vp, the warres brake out, he was almost inter-
cepted at the siege of *Perugia*, by a band of sword play-
ers that sallied out, while he was sacrificeing vnto þ
Gods. After this followed two incomparable losses of
two mightie stætes by tempest in the *Sicilian* warres
against *Sextus Pompeyus*: and then another hyding of
him selfe in a caue. And also he being vanquished by
fight on the *Sea*, his enimies so egerly pursued him,
that for feare he should be taken, he earnestly desired
Proculeus to flee him. Also *Pompeyus* capteines, *De-
mochares*, and *Appolophanes* soudently oppressed him:
from whome he hardly escaped at the last with one on-
ly shipp, and afterwarde walking on fote from *Lo-
crie* to *Rhegium*, he sawe certeine brigantines of *Pom-
peyus*, dragging along the shoare: then he thinking
them to be his owne, went downe vnto the water side
vnto them, and was almost taken: and forced to seeke
his safetie by flying thorough blinde pathes, where he
was welnearc slayne by a bondman of *Aemilius*, who
thought that he had then god occasion offered him, now
he was alone, to reuenge the death of his maister un-
justly proscribed by *Octavian* and his fellowes. In his
Dalmatian warres was he twice wounded, once in
fight on the right knee with a stone, and at the siege of
a towne on both his armes and legges with the fall of
a bridge.

Twice also was he greatly endaundered by tem-
pest, all the tacklings of the shipp, wherein he was,
being broken all into pieces, and the rudder cleane
strucken off.

And

And two great foiles had he in *Germanie*, one vnder *Lollus*, the which was moze shamefull, then hurtfull: and the other vnder *Varus*, the which was almost permittous, thre legions with the General, and the capteines, and all the ayde of the strangers being slaine. When newes was brought him of this great ouerthowe, he commaunded watche and warde to be kept in the citie, that no tumult should arise therein, and prohoged vnto the Presidents of the prouinces, þ time of their gouernment: that the alies might be kept in their obedience by men of experiance, and them that the Provinces knew. He also vowed playes, which were called the great, vnto *Imperio Optimus Maximus*, to turne the cōmon wealth into a better state, as it had bēne done before at *Rome* in the *Cymbrian* and *Sociall* warres, when the citie stode in great daunger of sacke and destruction. Soz he was so dismayed, that soz the space of many moneths after, he letting the haires of his head, and beard growe long, would euer and anon crie out: *Quintili Vare redde legiones*: *Quintilius Varus render thy legions*: and that day did he euer afterward keepe soz an heauie and mournefull day. *Plinius* rehearseth also soz incommodities and infortunitiess, lack of monie to pay his souldiours their wages, and lacke of able men to serue in the warres: and therfore was he forced, contrarie vnto the auncient orders, to preesse foorth 20000. bondmen: a great pestilence in the citie, and sundrie defacinges thereof by fire: a great famine and thirste throughout all *Itale*, often dangerous mutinies of the souldiours: þ soule scorning and scoffing of the people at his Maiestie, the incomparable losse of his god and noble adopted sonnes, the valiant *Drusus*, and *Marcus Agrippa*: and the towardly yonge gentleman *Marcus Marcellus*, his sisters sonne, and *Caius*, and *Iulius* his daughters sonnes by *Agrippa*: but greater griece for the lewde disposition of other of

Byshop's Blossoms.

his children: his onely naturall child *Julia* conspiring his death, and openly playing the harlot: wherefore he banished her: but her infamous life was such a shame unto him, that he brake the matter touching her punishment vnto the *Senate* by libell being absent: and a long time after absteyned from al companie: and oftentimes was hee minded to put her to death, but continued still so seuerre against her, that hee could never be entreated to reuoke her: although that many great men made great sute for her, and also the whole people of *Rome*, did oftentimes request it: but being at one time very imputunate, they so chased him, that in his choler, he wished them all such iwives, & such daughters. The like rigour also did hee vsle towardes her daughter *Julia*, who followed her mothers steppes, & gaue comaundement, that the child iufer of she was delivered after her condamnation, should be destroyed: and also left order by his wil, that neit her of them should be buried in his Sepulcher. Moreouer her sonne *Agrippa Posthumus*, whom he had adopted, and ordeyned for his successour in the Empire, did he for his vile and cruell nature disinherite, and banish vnto *Surrentum*. But afterward when he saw that for all this he would not become more tractable, but every day more madder then other, hee transpoyted him into an Island, where he was kept with a guard of soldiours: and prouided by a decree of the *Senate*, that hee should be kept there during his life: and at all mention made of him, or the two *Julia*, he would sigh dœpely, and b̄eake out into a Crœke verse.

*O would to God I had never wedde wife.
And without children had ended my life.*

And vsed never other wise to call them, then his thre botches, and eating cankers. Of diseases he had store, the

the dropsie, swelling sides, the impetige throughout all his boode, his left hippe, thigh, and legge so ill, that hee oftentimes halted, and was lame thereof: and also hee sometimes felte the so finger of his right hand so weake, that being benummed and contracted with cold, hee could scarce bring it so to write, yea with the helpe of a ring of horne. He fell into many great and daungerous sicknesses, throughout all partes of his life: but his greatest fitt was immedately after hee had conquered the fierce *Cantabri*, at what time (sayth *Plinie*) the greatest part of death was received into his body, his liuer was quite marde with distillations, so that hee being brought into despaire of recoverie, entered of necessitie into a contrarie, and doubtfull kinde of cure: because hot fomentations had done no good, he was constrainyd to be cured by cold, thorough the advise of *Musa* his Physician. Some other sicknesses had he that did take him every yeare, and would returne always at a certaine time. For mostly he was sicke about that time of the yeare, that hee was borne, and at the beginning of the Spring, his sides would be swolne, & in Southerne tempestes hee was troubled with the Rhenne, wherewithall his body being sore shaken and weakenyd, hee could not well endure either cold or heate. In the winter hee was defendyd with soure coates, and a thicke gowne, and all the forepart of his shirt that couered the bulke of his body was wollen: he woare also bryches, & netherstockes, thinges very rarely vsed in those dayes. But in the limer he would lie with his chamber doore open, yea, & oftentimes in open galeries, where spoutes of cold water shold continually runne, & a man stode by him stil fanning his face. But the Sunne was he not able to abide, no not in the winter: no: euer walked a broad, yea at home, but in a great broad hall. Morecuer hee never trauelled but in a licker, and nescallie in

ths

Byshops Blossoms.

the nighte, but so softly, and with so smal tourneyes, that hee would bee two dayes in riding to *Tibur*, or *Prenest*, twelue miles from the citie. Besides all those daungerous diseases was his life often assaulted with a great number of perillous conspiracies: first of younge *Lepidus*, then of *Varro*, *Murena*, *Fannius*, and *Cepio*, and anoon after of *Marcus Egnatius*, and then of *Plautius Rufus*, & *Lucius Paulus*: and besids all these of *Lucius Andasius*, a verlet that had beene condemned for forging of false writings, & one impotent both by nature and yeares, and of *Epicadus* a mungrell, hauing a *Parthian* to one of his parentes, and last of all of *Telephus*, a bondslauue and nomeclator unto a woman, to tell her the names of men: soz he was not free from the daunger of men of y most viilest condition. This rascall rogue had practised to intray ther him and the *Senate*: because the soule had surely thought and beleift, that h Empire was allotted to him by the loving Ladies of destinie. Moreover once was there taken neere unto his chamber, hauing deceived the watch and porters, a dudge of the *Illyrian* armie being armed with a woodknife. And besides these conspiracies rehearsed by *Suetonius*, were read in other of one made by *Cornelius Cinna*, and his complices. Unto these infortunitiies *Plinie* addeth the great suspicion that hee had of *Fabius*, and the disclosing of his secreates, and his last care, the cogitations and counselles of his wife and her sonne *Tiberius*: who are thought to haue popsoned him with fygges, fearing lest that if he liued longer, hee would haue disherited *Tiberius*, or els haue toynd yong *Agrippa* with him: finally he died, leaving to be heire of his large Empire, not his owne sonne, but his enimies, *Tiberius* sonne to *Domitius*.

The

The xxxij. Chapter.

Of Traiane.



RAIANE that conquered the fierce Daces with their valiaunt king *Decibalus*, that had foiled many *Romane Capitaines*, and also subdued the *Armenians*, and *Parthians*, a great part of *Arabia*, and went so farre Eastward with victorious ensignes, as neuer did *Romane*, either before or since: and wrote vnto the *Senate*, that he had conquered such nations as they neuer heard off before, nor could name: yet deserued not the name of an happie man. For streight after his returne out of *Armenia* and *Parthia* into *Syria*, was he in great daunger of death at *Antioche* by an earthquake: the which ouerthrew and quite destroyed the whole citie, and infinite were the number of them that were flaine with the fall of the houses, & scarce one or two men escaped vnsaine or unhurt. And so great was the *Emperours* armie, and so great the resort of *Embassadors*, and other out from all nations vnto him, that there was scarce any nation, or citie, that escaped scotfrē from this detriment and massacre: that in very daede all the whole world, and the nations that were vnder the *Romane Empire* received thereby a myghtie calamitie. The *Emperour* himselfe was nerueylyss saued, being taken out at a windowe by one of a strange stature, and farre passing mans measure. And afterward also, when he following *Alexanders* the great his steppes, aduaunced still further and further his conquering Eagles, sailing the redd sea: the *Armenians* and *Parthians*, whome he had before subdued, revolted, cleaing the garrisons that he had placed a-

lk,

ced a-

Byshops Blossoms.

ced amonge them, and also in battell *Maximus*, whome
hee had sent with a power to reduce them vnto their
duetie: yea, and in the end the *Parthians* forced him to
let them haue a king of their owne nation, the whiche
did make frustrate all his toile taken in the East. Also
the Iewes that dwelt about *Cyrene* revolted, and taking
armes, slue of *Romanes* and *Greekes* with more then bar-
barous crueltie, two hundreth and twentie thousand:
and doing the like also in *Cyprus* and *Egypt*, murthered
two hundreth and fourtie thousand. Hereunto will I
adde his great peril at the siege of the citie of the *Ag-
renes*, where the enimies directed all their shott against
him, killing every man that stode nere vnto him. Then
followed fearefull prodiges, terrible thunder, lighte-
nings, whirlewinds, monstrous haile: and that whiche
of all other is most miraculous, as oste as ever the *Ro-
manes* assaulted, or encountred the enimie, they were
forced by lightening sent from heauen to retyre. Then
soudenyly came there to remoue the siege a monstruous
micht of flies, the which plagued the *Romanes* in their
cupps and dishes, leauing neither drinke nor meate frē
from their filthie contamination and corruption. This
which forced the Emperour to b̄reake vp the siege, and
to depart out of the countrie, and immediatly after fell
sick: and then the *Parthians* deposed the king, that hee
had appointed them, and chose an other according vnto
their auncient orders: to revenge the whiche dishon-
our. *Traiane* was not able, waxing every day worse
and worse, and finally fell into a d̄ropsie, whereof hee
dyed, not leauing behinde him a child to uphold his house
and name.

The

The xxxij. Chapter.

Of Seuerus Emperour of Rome.



EVERVS that got the Romane Empire by sleaing of his thre competitors, and soure bloudie battels, and entered Parthia, taking Babylon, Seleucia, and Ctesiphon, where the king narrowly escaped with the losse of his childdren, wiues, mother, treasure, and furniture of householde, and also made great conquestes in Arabia, and Arobenica, and forced the kinges of the Armenians and Osroenes to submit themselves vnto his mercie: felte also the tickle turning of forstunes whelle. For that I may omit his youth, full of furies and crimes, and often accusations, and howe hee was to his great shame, openly arraigned for adulterie: and the open bitcherie of his shameleste latter wife *Julia*, whome hee witting and knowing, did suffer more then either the maiestie of an Emperour, yea, or the honestie of a man could beare: was hee not forced for lacke of victualles, and necessaries, and the great sickenesse in his campe, spedily to forlake the countries and places that hee had conquered in the East, and to returne home contented onely with the spoile, the whiche he dearely bought, with the losse of infinite of his souldions lives.

Furthermore, hee twice besieged the peiting towne of *Atra* in Arabia, and twice was constrained to depart with great dishonour, and losse: his souldions being either so affrighted, or else so disobedient, that not one of the European souldions could be gotten to the assault, when that a great part of the walles laye flat to the

Byshops Blossoms.

ground: mo; conuer, when one of his Capitaines told the Emperour, that he would vndertake to winne þ towne with 550. *Europians*, and the Emperour did bid him take them: the captaine aunswered in the hearing of all the armie: But where shall I haue them? Neither had his ambition, any better successe in *Brutaine*: For when that hee would not receive the submision of the rebells, but wold needs tame them by the sword, that he might obteine the glorious title of *Britannicus*, or conquerour of *Brutaine*: he reaped almost no other fruite by marching with his victorious ensignes even unto þ furthest part of the East, then þ losse of fiftie thousand men thorough sicknes, lack of victuals, the inclemencie of the aire, and diuers otherchaūces: finally endamaging the *Britaines*, who wisely still fledd before him into their safe bogges and marrishes. Adde hereunto how at the battell at *Lions* against *Albinus*, who fought for the Empire, hee was vnhoſed and fled out of the field, casting away his coate armour, that hee might not be knowen: and hidd himselfe in a marrish. *Spartianus* sayth, that in this battell hee fell into great perill by the foundering of his horse, and then had such a blowe with a pellet of leade, that his armie thincking that he had beene slaine, were about to choose an other Emperour. Furthermore, what intollerable torments did the great discord of his two sonnes bring vnto him, when that the one never liked of any thing that did please the other: and in al quarrels, controuersies, games, finally, in all thinges they were extreame aduersaries one vnto the other: neither could their hatefull hearts ever be reconciled, although that their woful father, fearing that their discord would be either the destrucciō of the Empire or of his house, or both: sought al meanes to agree their dissenting minds: putting also to death many þ were about the, by whose flatterie & lewd couſel he thought them to be corrupted.

Bug

But in what continuall feare he led his life, his
immesurable murdering of aboue fourtie *Senatours*,
and infinite mane men without arreigning of them,
doth manifestly bewray. This *Africane* is truely said
to haue revenged in his gowne the cruell destruction
of his countre of *Carthage* by the *Romanes*. Whereof
arose that saying of the *Senate* after his death, that it
had bene well for the people of *Rome*: if that he had ei-
ther never bene borne, or else never had died: the one
being spoken for his cruelties, the other for his valian-
cie, and god governement. But among all other, put
to death for suspicion of treason, I cannot forget two:
the one *Plautianus*, to whome he had as it were in a
manner imparted the *Emprise*, yet lost his life vpon
a verie unlikely accusation, and onely credited, because
that the *Emperour* had dreamed that *Albinus* some
time his competitor, was aliuie: the other *Apromia-
nus*, who was condemned absent, because that one
had heard his *Nourrisse* saye, that shee had dreamed that
he shold be *Emperour*. So fearefull was he, lest
his god childe *Antoninus* shold be put from the *Em-
prise*, who dwelle his sworde to haue thrust his father
in at the back, as he roade with him: if that his ser-
uaunts that roade behinde, had not cried out vnto him
to take heede of his sonne, who was about to murder
him. And finally, he dyed not of his olde torment of the
goute, but as men thought, helped forward by his
wicked sonne *Antonine*: and so was helde in an ear-
then pot, whome all the worlde had not holden, as he
him selfe saide, a little before his death, when that he
had commaunded his sepulchral pott to be brought
vnto him.

Byshops Blossoms.

The xxxiiij. Chapter.

Of Constantine the greate.



THE greakenesse of Constantine, who reduced into one Monarchie the distracte partes of the Empire, and to the vnspeakable profite of mankinde, first established by Imperial power the faith of Christ throughout the world, the foule vnworthie murthering of his owne wife, Fausta, his sonne Crispus, and his sisters sonne, and no smal number of his friendes, the vngodly restitution of the archeharetike Arius, and the more wicked banishe ment of that pillar of the church Athanasius, whome yet some holde, he revoked by testament: and if some belye hym not, his filthie disease of the dropsie, did much diminishe: whereof he was by a byworde called *Tracala*, the first ten yeres of his reigne a verie good and excellent Prince: the ten next, a thase and a murtherer: but the ten last, a pupill for his immoderate expences. But as his Martial actes, but onely against his coparteners in the Empire *Licinius*, and *Maxentius* were not greate: so was his daunger verie great, when that his father in lawe *Herculeius* came vnder colour of friendshipp vnto him, trayterously to haue killed him: but it being disclosed vnto Constantine by his wife, cost her father his life. And no lesse also was his feare, and vnsafenesse howe hee might honourably administer these perilous warres against *Maxentius*: the whiche he thought that of him selfe he was vnable to doo, and therefore carefully studied day and night, what Gods fauour it were best for him to obteine by devout ser vice

uice, that was able to aduaunce his true worshippers vnto all honour, and also keepe them from falling : at Euseb. in vita what time it pleased of his accustomed vnutterable Conſt. goodneſſe, Christe the truc God to manifest and ſhew him ſelſe vnto him, and tolde him, that if he wculde vanquish, he ſhould ſerue vnder his banner & trophy of the croſſe.

The xxxv. Chapter.

Of Iustinian the Emperour.



*I*ustinian recovered frō the Vandales, Africa, & Italie, and Sicyle from the Gothes, all the which countries had bēne lōg possessed by these Barbarians, and valiantly repreſſed within their ſines with many diſcoſtures, the buquiet Persians, and all other Barbarians : ſo that he onely of all the Constantinopolis rane Emperours deſerueth the name of a ſtrē Emperour, ſayes Agathius : yea, and not beeing contented with martiall glorie, wanne no leſſe honour by reduc-
ing the two thouſand conuife tomes of the lawe into fiftie orderly bookeſ : yea, and furthermoze by ſuppreſſing of all falſe ſectes thoroughout the Empire, and eſtabliſhing in all places the one and onely true & ſounde faith of Christ: & finally for his ſumptuous buyldings of cities, churches, palaces, burses, baines, & to be ſhort, of all kindes of priuate & publicke edifices he farre ſur-
passed the prailes of all Princes, either before or ſince him: yet deſerueth he not to be accōyted among y nū-
ber of the happy. For the Persian often foyleſ in fight his capteines, and as for him ſelſe, he was neuer in the field, and often forced him to redēme peace with mor-
ney, yealding vpp of Caſtels and townes.

Yea,

Byshops Blossoms.

Yea, in one voyage the Persian overcame a greate
parte of Syria, and all Cilicia, wanne the cities of Surum,
Berrhea, and Antioche, the mightiest citie of all þ East,
except Alexandria, the which he wholly consumed w
fire, except the greate churche, and also constreined a
great number of cities to redēme their safetie with
greate summes of money: as also Apamea, Edessa, and
Sergiopolis were delivered from his rage by miracle:
and to augment the vnworthiness thereof, Justinian
did not onely not reuenge this outrage, but also pro-
cured his spedie returne with fiftie thousand gyldens
presently payed, and so many perely to be paide for e-
uer. Moreouer, the yere before this wosull walke, the
Hunes passing ouer the riuier of Hister, miserably spoy-
led, and burnt a greate parte of Europe: and neuer did
any nation so much hurte in those partes: for they wa-
shed all from the Ionian gulfe, even vnto the Suburbes
of Constantinople, and razed two verie strong castels in
Illyricum, and the citie Cassandrea, and returned home
with infinite treasure, and fysescore thousande priso-
ners, not one man once resisting them. And afterward
returning againe, they wanne the Chersonesus, and
passed by the streight of Abydos & Sestos ouer into Asia:
where when they had spoyled at pleasure, they retur-
ned home in safetie: after this, breaking out the thirde
time into Illyria, they wanne by assault the strong ci-
tie of Thermopolis, and wasted all Greece except Pelopo-
nesus, and then reduced their power home without
impeachment or damage.

Furthermore in the latter ende of his reigne, they
againe with their wonted crueltie, lecherie, and impi-
etie, wasted all Thrace euен vnto Melantis a village
within tylue miles of Constantinople, where they in-
camped them selues. The which did not onely make
the common people to sye thicke and thicke folde out

of the citie for feare of siege : but also appauled the hearts of the magistrates, and the Emperour him selfe, who having not abone thre hundred soldiers, commaunded that all the ornaments of the Churches neare aboutes, & in all places from *Blacerne* unto *Pontus Euxinus*, and *Bosphorus*, should be eyther brought into the citie, or else transported ouer into *Asia*. And althoighe that his olde approued capteine *Belisarius* putting on againe his long lefft armour, (as one whose strength withering age had long before wasted) discomfited them in fight, and caused them, having no great harme, to retire a little backe : yet could they not be expelled out of the countrie, but by a great summe of Greke gold. And before this time had the *Misians* slaine, with his capteine *Sotyris* with his armie, and tooke the great treasure that he carried to pay the army that serued against the *Persians*, and to mainteine those warres. Moreouer, the destruction of the two *Sœs* of the Empire, did much diminish his felicitie.

Rome being taken by *Totylas* king of the *Gothes*, and thre parthes of the walles broken downe, and all the houses, in the whole citie burnt, and all the people driven out of it, and no man suffered to inhabite there : but *Constantinople* was set on fire in a rebellion of the people against the Emperour for his crueltie and couetousnesse : the whiche fire consumed all the Churches, Palaces, baines, court houses, market places, Burses, and all notable places and monuments that were left after that cruell fire, that happened in the reigne of *Leo* the first. The rebelles also did put the Emperour into such feare, that at their request, he put away and banished two wise, and faithfull Counsellours, the capteine of the guarde, and that famous Lawyer *Tribonianus* his high chauncellour, & yet could not this appease their furie, but that they adornd with the Emperial Diadem

Byshops Blossoms.

one *Hypatius*, a neare couzen of *Anastasius* that was Emperour before *Iustinianus* brere: the which so dismayd *Iustinian*, that he had led out of the citie, if he had not bene stoutly retaine by his proude wife: who sayes that she woulde indure to liue one day in banishment, and without the name of Empresse: and flatly affirmed that she woulde doubtlesse dye there Empresse. These wordes of his wife, made him to prepare him selfe to tarrie out the storne, the which he ouercame shottly after very fortunately, what through his wise winning by money of the blewe faction: for this citie, (as a great many of other) was diuided into the blewe and greene factions, who were continually enimies one unto the other, before that his tyrannie had caused them to ioyne together to oppugne their common enimie: and also by the valiancie of *Belisarius*, who sayling out of the palace (the porche whereof was burnt) sive thirtie thousande of the rebels, with their newly created Emperour, and his brother: and had quite quieted the citie, if that the Emperour had not maintained the furie of the blewe faction against the greene, letting them not onely to dispossesse them of all that ever they had: but also not to permit any man to receiue them into their houses: wherefore they were forced to forsake the citie, and to stande in the high wayes, and kyll, robbe, and spoyle all men that trauelled.

But beside these manisfolde mischieses, there hap-
ned also many earthquakes, to put him in mynde of his
maker: twice was *Constantinople* soze shakē, but the se-
cond time did farre passe all that every citie before had
felt, both for the strange time of y yeare, being in Wi-
ter, the long continuance, being diuer's dayes the ouer-
throwing of a great number of houses and edifices,
and losing the ioyntes of moe: and the slaying of infi-
nite people, ameng whome was the Lord stewarde of
the

the Emperours house, slaine in his bed by the fall of a faire carued stone: finally, the fall and feare were so greate, that a god while after the people became verie religious, holding many solemn supplications, often frequenting the churches, exercising many charitable dædes, (and that greate calamitie had supplyed vnto them store of maymed and impouerished men, vpon whome to bestowe them) yea, many quite abandoning house, godes, and all earthly honour and pleasures, sought howe wholy to serue God. This earthquake did also take & destroy *Berytus*, a beautiful citie of *Phœnicia*, the whole Isle of *Cos*, and sundry cities of *Æolis* & *Ionia*.

And another earthquakie also was there, y quite ouer, threwe all the walles and building of *Antioche*, and slue abone fourre thousande and eight hundredeth people. Moreouer, a third shoke all *Boetia* and *Achaia*, and all along the *Criscean* gulf, and infinite other places: ouerthrowing the houses, and ouerwhelming men in them, and among all other, layde along eight cities. Then also chaunced there as straunge a pestilence, the which as it did passe all that are committed to memo: for the long continuance thereof, being fiftie yeares, so may it well match with the wro: for large dominion and mortali: tie: as y which by *Nycephorus* his report, raged through all parts of the Romane Empire, and left few men of that age vntouched. This plague against the which (as writeth *Procopius*) who liued in that time (ther could never remedie be found) began in *Egypt*, and crept stryward into al countries, leaving, no, not any obscure place vntouched, nor never taking one person twice.

The manner of the disease was this.

As many as were taken therewithall, did thinke that some man had giuen them a blow, wherupon they fell sicke incontinently on a souden. This straunge kynde of taking, made many at the first to sicker, but in

ll is. vaine.

Byshops Blossoms.

vaine the cure of it by holy wordes and prayers: for like vnto men possessed with yll spirits, they knewe not their friendes, neyther woulde they giue eare vnto them: yet vpon some did it come in their sleepe.

They were incontinently taken with an ague, but yet so that neyther the olde heate, nor colour of their bodie was any thing altered, no inflammation had they, but only a coughe, so that there seemed no daunger. But vpon some the first daye, on other the seconde, but on most the thirde woulde there a botche breake out, but vpon diuers men in diuers places.

Some againe woulde doe nothing but sleepe soundly, bnt moe were wilde madde, and woulde often crye out, that some haled and assaulted them: wherewithall they woulde runne backward, breaking their neckes downe the staires, and other did runne into riuers, to quenchs their thirst. Some dyed the first daye, but most many dayes after. Thre monethes did this plague continue at *Constantinople*, at the first killing but fewe, but afterwarde ffe thousande on a day, and also more often ten thousand: in so much, that a great number of rich men, having lost all their seruants by this disease, dyed also them selues, rather through lacke of keeping, then by sicknesse, and then also remained vnburied. Yet was not this disease contagious, that one man did take it of an other, and also this god qualitie it had, that it woulde take no man twice. And now in the afflicted citie were seene no Arts exercised, no shoppes open, and most for feare, leaving their former life, did put on newe maners, and wholy dedicated them selues vnto religion and godlinesse.

And also after a certaine course of yeares, the same plague (which had never cleane ceased) beganne againe rufuly to rage: consuming almost al those that the first had spared, and nowe very many woulde fall downe

garke

Starke dead very soudeny at the first taking, and farre
moe men died then women. And yet a greater mishap
chaunced vnto this vnhappie Emperour: whiche was,
that he had so proude, so couetous, so cruel, so vngodly a
woman to his wife: who made him, who ruled the
whole worlde, to be her vile slauie at becke to committ
all outrages: first to banish from their Dees, two god-
ly Bishoppes of *Rome*, because they would not wickedly
consent vnto the vniust restitution of the *Heretique*
Anthemius, one depryued for his impietie of the *Sea* of
Constantinople by a generall counsell helde in that Citie
in the presence of the Emperour himselfe: the firste of
them (*Syluerius*) was shorne, and thrust into a *Monastrie*,
but the latter (*Vigilius*) was whipped almosste to
death: and afterward haing escaped their cruel hands,
was dralwen out of the church by a rope fastened about
his necke along all the citie of *Constantinople*, and cast in-
to a painful prison, there to be pined away with water
and breaude, giuen him in small quantitie: and then, af-
terward to satisfie her stately stomach against *Belisamus*
his proude wife, he against all right and honour, bereft
him of his sight, who was the light of his *Martial glorie*.

But here slayed not his infortunitie, for in his latter
dayes he him selfe falling into that heresie, that *Christe*
did take vpon him an impassible bodie: and being wil-
fully bent to haue all men follow his wicked follie, most
cruelly persecuted the *Catholiques*, banishing amcng o-
ther *Entichius* Bishop of *Constantinople*, and was busied
about the drawing of a precepte for the bannishment of
Anastasius Bishop of *Antioche*, or as then they called it,
after the reedification by *Justinian*, *Theopolis*, a man of al
the Bishoppes of the East farre mooste famous for p-
found learning in divinity and also for integrtie of life,
because that he woulde not subscribe vnto his vngodly
geare: but he could not finishe his wicked wo:ke, being

Byshops Blossoms.

Strucken by the hand of almighty God, whereof he di-
ed without issue of his bodie. But to wipe out that inde-
lible blotte of impietie, it is reported by his fauourers,
that he commanded by his last wil that *Entichius* should
be restored, y which thing as it may make vs charitably
to iudge that it saued his soule from the intollerable tor-
mentes of hel: so no doubtle must we confesse that the
same bitter remorse of conscience, and acknowledging
of his vngodly doinges, did presently on earthe muche
aggrauate his grieses.

The xxxvi. Chapter.

Of Heraclius the Emperour.



Heraclius for his singular pietie,
greate humiltie before God, suppli-
aunt and often prayers, and assured
confidence in Christ, obtained the
rare honour to recover from the Per-
sian, Asia, Africa, and Egypt: so af-
ter that he fel into the impietie of the
wicked Monothlets and married his brothers daughter,
& to colour his fault made the like lawfull vnto all men:
Mahemet bereft him of Egypt, Syria, Mesopotamia wth Ie-
rusalem, Antioche, and Damascus: and also displeased God
abridged his daies by a strange & moste painful disease:
For his vnbaste members were so conuulced vpward,
that his vncleane yarde standing continually stiffe, did
whensoeuer he made water, defile his face, and blasphemous
mouthe, vnlesst that a broade borde were tyed a-
bove his nauel to keepe downe the filthie spouting V-
rine.

The

Of Michael Paleologus Emperour of Constantinople.

Michael Paleologus recovered from the Latines, or the christians of the west churche the French men, and Venetians, the Empire of Constantinople, and was a Prince by the reporte of the Greke chronicles, inferiour to none of his predecessors in godly personage, strength of bodie, Princely Maiestie, skilfulness in armes, prudence, eloquence, valiaunce, and spediness in doing of al exploits; and yet found he fortune a false flatterer, rather then a faithfull frende. For that I may omitte his great daungers of deathe for suspition of treason, in the reigne of John Ducas, and also after ward in the time of Theodorus Lascaris: when for feare of death procured vnto him by spitesfull ennie, he fledde vnto the Turke that reigned at Cogin: in shorte time after that he had wrongfully gotten the Empire, deposing the rightful yong prince, whose governour he was, and fortunatly recovered the citie of Constantinople, from the Latines, and all suche countries of the Empire, as they then helde: was Alexius Cesar, his delight, his trustie frende, through whose valiance he had taken Constantinople, and the rest of the Empire, and therefore had heaped vpon him so many and greate honours as never were gauen vnto any priuate man: this his fortunate capteine, was taken prisoner by the Despote of Epirus, & Aetolus, hauing lost in battel his mightie armie. Then also began he to fal into feare of losing the Empire: the which he had wicke dly wonne: and therfore to establish it, he contrarie vnto the othes (for so often was hee sworen to be true) shamefully deprivyd y true Emperour younge

Byshops Blossoms.

young *John Lascaris* of his sight, whome he had before bereft of his Empire: for the whiche detestable facte to abate his swelling pride, was he excommunicated by *Arserius* the Patriarche: and a greate number of dayes stode before the Churche porche in suppliaunt manner, and habite pitifully praying the hardened Patriarch to restore him vnto the communion of Christes church: but al in vaine vntill that by craft he had caused a counsell to depose the Patriarch. And also for the reuenge of this cruel wrong done vnto the yong Emperour *Constantine*, the Prince of the Bulgares, who had married his sister, made a lamentable rode into the Empire: in the whiche he so spoiled all *Thrace*, so that in that whole mightie Province there could for a time scarce be one husbandeman, or *Dresene*: he also slewe, and tooke prisoners all the whole armie of the Emperour, returning out of *Theffalie*, not one man, horse, or cattel fleeing from his fingers, except the Emperour him selfe, who escaped almoste miraculously by priuie stealing away ouer the mountaines vnto the *Sea* side. Where, as it were by Gods prouidence, he happened vpon two Latine galies, who were sailing vnto *Constantinople*, but then were happily come a landed in that place, for freshe water, a boord one of whom he wente, chusing rather to trusste their doubtful faithe, then to fall into the handes of the bloudie Bulgares. And after this followed a shamefull losse of a flourishing armie vnder the conducte of his brother: the whiche was discomfited by the Dispote of *Theffalie* with ffe hundred men, the Emperials being asraide of their owne shadowe. But afterward a farre more harmefull feare tooke him of inuasion and losse of his Empire by *Charles* the king of *Naples*: to preuent the whiche mischiche, after that he had by large gyftes stirred vpp the king of *Sicil*, and other of his neighbours against him, at the length he was gladde to sue for help vnto

unto the Bishop of *Rome*, and contrarie unto the lawes
of his countrey, to submitt himselfe, and his Empire
unto his iurisdiction, graunting thre articles: the firste
that at their diuine seruice mention shoulde be made
of the Bishoppe of *Rome* among the foure Patriarches:
the seconde that it shoulde be lawfull for all men to ap-
peale in matters Ecclesiastical unto olde *Rome* (for they
vsed also to cal *Constantinople Rome*, but with this addi-
tion, new:) the which shoulde be accepted for the highest,
and moxe absolute Court: the third, that in all spiritual
thinges the principalitie shoulde be giuen unto it. By
this cowardly submissiō, as he escaped the th̄cenēd
daunger of the *Neapolitan*, so fell he into a farre greater
perill of the displeased people, who did so abhorre him for
this degenerate subiectiō, that he looked every day to be
deposed or slaine by them: in the whiche hōfull state he
continued all his lifes time: the peoples indignation &
hatred towardes him being nothing by long processe of
time appeased. And on y other side y *Turke* scourged him
in *Asia*, miserably wasting & burning his Dominions
in those partes, & subdued all the Countries from *Ma-
re Ponticum*, and *Galatia*, even unto *Mare Lycium*, and
the River of *Eurimedon*. Furthermore I can not omiss
his great angushe of hart, and the deepe sighes that he
sette: when that he fell sicke in his boage against the
vnquiet despote of *Theffalia*, at a village called *Pachonius*,
the whiche place putting him in mournefull memo-
rie of his vngodly, and vnjust bereauing the godly man
Pachonius of his light: made him inconueniently truely
to despaire of his recovery. Neither was frowning for-
tunes spite satisfied with his dolefull death, but also si he
caused his onely sonne, unto whom he had with rare be-
nignitie imparted the Empire, while he liued himselfe,
ingratefully to denie him not only Imperial funerals,
but also ch̄ristian burial in sacred place: & this only did

Pm.

childeſ

Byshops Blossoms.

childe due to extort of him, that he comandemented him to be carried soorth priuily in the night time out of the campe, and great stoe of earth to be hurled vppon him, that the wilde beastes and byrdes should not teare into peices his fathers, & the Emperours bodie. The cause of this uncourteous dealing with the blisselesse bodie of this noble Emperour, proceeded not of any wicked stro-
mache of the sonne against his father, (who was inferi-
our vnto no childe in pietie toward his parent,) but be-
cause the countrie lawes, and the states of the Empire
wold not suffer him to be buried in any of their churches
who had, they said, wickedly revolted from þ true church
vnto the false and malignant of Rome.

The xxxviiij. Chapter.

Of Charles the great.



Charles the great did for princely per-
sonage, rare strength of bodie, vali-
ant courage, and martiall prowesse
and glorie, farre passe any Christian
Prince that euer was, and also was
inferior vnto none in learning,
wisedome, pietie, and all vertues: vnto him came there
Embassadours out of all partes of the worlde to desire
either peace, or friendship: yea, out of Afrike, Persia, &
Greece: he had restored again into the west the Empire,
which had beeue transferred wholy into Thrace and Con-
stantinople: and largely reigned ouer Gallia, Germanie, I-
talie, Hungarie, & Slauonie: the puissance of whose armes
the Almaines, the Italiens, the Lumbardes, the Hispaniardes
the Moors, the Bohemians, the Banares, the Hunnes, the
Slavoines, the Saracenes, the Greekes did feare; of whom did

he

he triumphe. Moreouer he reigned fourtie feuen yeres, and lived threescore and twelve, and had three valiaunt sonnes, and with rare felicitie loued also to haue the triall of the valiancie of their sonnes, and yet was he forced to saile the manisfolde incommodities of wretched man. First the Colonie of Eresburg was won by the Saxons, and almoste all the Garrison slaine that was placed there to bridle their irrutions, and the Prouinces adioyning wasted, and the sacred churches every where burnt. All the heauie carriages of his armie, as wel his owne priuate plate, and housholde stufc, as of all the whole armie were lost in his returne out of Hispanie in his first voyage thither. Guelo his highe Constable was slaine with all his power by the Saxons: eight thousande horses were lost by contagion in an expedition against the Hunnes. Two daungerous conspiracies were there made to murder him, the one by certaine noble men of the house of Anstrauia, the other by his owne base sonne Pipine, and his adherents. Then at one time were foure heauie messages brought him: that the commissioners that he had sent to take vppe souldiers in Saxon to serue against the Hunnes, and also his olde officers there, were slaine by the rebelling people, and that a power of the Abrodites, a fierce nation in armes, comming to staie this tumult was slain with their King Vizen by an ambusche: that his souldiers that kept the frontiers of Hispanie had a great ouerthowre at the siege of Burfelona, & finally that Gerolde Liefetenant of Banare was slaine with a chosen bande of ffe hundredthe horse by ths rebelling Hunnes. Moreouer he coulde come no farther from his creation and Coronation of Emperour at Rome, then Spoleto: but that an horriblie earthquake tooke him aboute the seconde houre of the nighte, to the greate terrorre and damage of Italie, Fraunce, and Germanie. For some hilles suncke into the

Mm.ij.

grounde

Byshops Blossoms.

ground, in other places newe mountaines were raised vppe by prodigious casting vp of the earth, some towns were throwen down, other swallowed vp with hideous gulfe, the swifte course of Noble riuers was driven backe, the Sea in some places ranne backward and so, stoke the shore, but in other overflowed and drowned al the countrie. The citie of *Rome* was sowly deformed with ruines, and the Churche of *Saint Peter* almosie quite destroyed. The times & seasons of the yeare were also turned into their contraries: for the winter was warme, and of the temperature of the spring: and vpon Midsummer day was there a hoare frost hard frozen, as if it had beene at *Christmas*: and after this trembling of the earth, and the threttes, as it were of pleasant *Summer* taken away, from the worlde, did there a pestilent *Autumne* or haruest folow, to shew vnto this new *Emperour* the power of the almighty *Emperour*, & that his aduancement vnto the highest degree of earthly honour, shoulde not make him forget the truerence & seruice due vnto the heauenly highenesse. Then foure yeres before he died, buried he almost wcontinuac'd funerals his two valiaunt sonnes, *Pipine* and *Charles*, the one at *Millar*, the other in *Bauer*. And two yeres after this domestical incomparable damage, followed the cutting off of the thirde battel of his armie at *Ronceual* at their returne out of *Hispaine*: no place is more famous for the discomifture of the Frencheimen, noz more celebrated in bookes and songes in all countries of christendome, namely for the death of his colen *Rouland*, and other the floures of *Fraunce*: and that, whiche doth heape the harme, he was nowe so worrie with withering age, that he was not able to stirre to sake the reuenge therof, but died in this dishonour.

The

The xxxix. Chapter.

Of Charles the fist.



Charles the fist, was y mightiest Emperour since Charles the great, bothe for his large dominions, and also Martiall actes. His fortunate byrth gaue him y kingdomes of y Hispanes, Mallorca, Minorca, Sardina, Sicyl, Naples, and of the West Indies, and the riche and large dominions of base Germanie, or the lowe countrie: and his great towardlinesse, the Empire, but his valiaunce, the Dukes of Mylan and Placentia, with the rich and mightie kingdomes of Mexico and Peru in the North and South parts of the West Indies, with many other countries in those regions, and the kingdome of Tunes in Africa. He sacked the proude Ladie of the world Rome, he subdued the Floretimes, and the Senese, depryning them both of libertie, and brought the stately States of all Italie to be at becke. He made the stout Almanes to stoupe, and atchieued an absolute conquest of Germanie, he recovered the Duchie of Gel-dres, and the Earldome of Zulphen from the Duke of Cleaue, and forced him suppliantly to sue for pardon and peace. He often discomfited the frenche power, & made many honourable voyages into Fraunce: and valiantly with great detriment repelled the Turke, when with a huge power of seuen hundred thousande men, as it were with monstrous gaping iaules, he thought to haue devoured all Germanie: yea, and with rare felicitie he tooke p;isoners almost all the Christian p;inces, y were or had bene his enemies. Frauncis the french king, Henrie the king of Navarre, Clemens the Pope, Ihon Frederick

Qm.iii.

prince

Byshops Blossoms.

Prince electour of Saxon, Ernest Duke of Brunswicke, & the lustie Lantgrae of Hessen, and William duke of Cleane came in, and yealded them selues vnto his mercie. And yet did this sondling of fortune as it may yet saeme, often feele her sicklenesse. For his Admirall that brought him out of Hispanie into Italie, to be crowned Emperour at Bologna, was in his returne, taken with all his flotte by Turkishe pyrates ; then made he in person a frustrate and fruitlesse expedition into Province, where he lost aboue 20000. men, and afterwarde a noze infortunat vnto Angier in Africa: from whence he departed, the citie not won, losing by tempest a great parte of his nauie, yea, within fewe hours 140 shippes, and 15. galleyes, and almost all his ordinaunce, and Martiall furniture and prouision, and hardly susteyning the incessant invasions of his fierce enimies, and more hardly the violent surges of the raging sea, which now againe drown^{water} ned many, and therew^{ther}on the pernicious of the enimie : in so much, that it was the newes in all places, that the Emperour was drowned : and also during all the time of his aboade on the land, it rayned continually, so that the souldiers could not rest their tyred bodies, on the wet and overflowed ground, but only a little refreshed their decayed strength, by slumbering on their weapons : and also the shippes, in whom their victuals were, being lost by tempest, they were forced to kyl many of their horses to sustaine their starued bodyes, and to cast the rest into the sea at their departure, for lacke of shippes. After this followed the great discomfiture in battell, given vnto his valiaunt capteine, the Marques of Guasto, at Ceresoles in Piemont. And five yeares after, he had tamed the Almanes, they throught the revolting of his capteines, Morice Duke of Saxon, and Albert Marques of Brandenburg, who then besieged Mayndenburg, and the helpe of the French king Henrie, not

not onely recovered their libertie, and forced him to set
 fr^e John Duke of Saxon, and the Lantgraue, but also to
 saue him selfe by flying ouer the mountaines of Tyroll
 by forche light. Immedately after this dishonour, en-
 sued the frustrate siege of Metz, wonne in this tumult
 from the Empire by the Frenche men : the whiche he
 brake vp before he had ever assaulted it, casting a won-
 derfull masse of Martiall furniture into the ryuer, that
 he might thereby more easily reduce his armie, brought
 very weake by many incommodities. The commen^o
 pension is, that he lost there aboue fourtie thousand men,
 besides the incomparable detriment of excellent horses,
 and innumerable other things : the acerbite wherof
 did not so muche vere his mynde, as the losse of his
 fame and estimation. So that the sorrowe concei-
 ned for this most greuous iniurie of spiteful fortune, did
 quite brake his heart, whiche at other times had beeⁿe
 invincible, and specially seeing that the exploit was not
 atchieued, wherof he him selfe was precisely the onely
 autho^r and conductour. Wherefore after this cruell
 chaunce, he for the most part lay hidden, and was sickle
 both in bodie and mynde, and within thre^e yeares after
 gaue vp all his inheritances, conquestes, and purcha-
 ses vnto his sonne Philip, and the gouernement of the
 Empire vnto his brother Ferdinand: and vtterly los-
 thing the worlde, inclosed him selfe in an house of religi-
 on, where he dyed at the age of fiftie and eight yeares.

Com. Ludo.
 Guiaciard.

The xl. Chapter.

Of Solomon king of the Israelites.

Solomon.

Byshops Blossoms.



Olomon passed for renoune of wisedome, riches, and largenesse of dominions, all the kinges that ever reigned ouer the peculiar people of God. For he is sayd to haue extended his kingdome from *Euphrates*, to the *Syrian*, and the *Egyptian* seas, and to haue subdued by armes the *Cananites* that inhabited vpon and about mount *Lybanus*, who vntill that day had never bene subiect vnto the *Israelites*, but *Solomon* made them all bondmen: and from thence along time after did the *Israelites* fetch all their slaves. He also built many great cities, as *Ajotus*, *Magedon*, *Zazaram*, and *Palmyra*, and walled all the townes in *Israell* that were not before defensed: he kept continually foytie thousand horses for field chariots, (vnlesse there be a fault in the number, for in the thirde of the Kings are numbered but a hundredth and foytie chariots) and 12000 horsemen. He built him also a great flete, the whiche he vsed to sende vnto *Ophir* for golde and precious stones, and at one voyage they brought him four hundredth and fiftie talents of golde, and at an other, seuen hundredth thre score and sixe. Pea, there was yarely brought vnto *Solomon*, six hundredth thre score and six talents of golde (the whiche doe amount, saing that at the least every one of their talents were seuentie poundes, fourteen hundredth and sixe & fiftie thousand, eight hundredth seuentie five pounds of our monie) besides that whiche they that were apppointed to gather vp the kings reuenues, customes, and tribute, and the merchants, the legates of all countries, all the kinges of *Arabia*, *yea*, al the princes of the world did vsle to present him, whiche was with precicus stones, horses, spices, strate odores, and what so euer was accounted pretious. So that not only all the vessels belonging vnto his table were of golde:

be

hee also had his statelye thronē of Iuorie, adorneē with manie grieices and Lyons of golde: but siluer was in no estimation in the citie of Hierusalem, where it was as common as stones, and the sumptuous Cedar, as wilde Sulberie trees that grew in every hedg: and the *Israelites* became so riche, that not one of them did anie bodily labour, but their necessitie therein was altogether wholy supplied by straungers, they only following armes.

But nothing did so muche declare the greate riches of the kinge, as the sumptuous temple that he built of twētie cubites broad, & three score long, an hundredth & twentie high, of whits stone faire glistering, & Cedar, al gilt with verie fine gold both within and without, and his peerelss palace of the same stufte, and garnishing, and finally the riche furniture of the temple, wherin were many tables of Golde, and siluer, and namely the greate table whereupon the holy loaves were sette was of cleane golde, the rest being not muche unlike, neither in stufte, nor workemanshipp: on whome stode twētie thousande cuppes and boles of golde, and fourtie thousande of siluer, tenne thousande candlestickes of golde, and double as manye of siluer, eight thousande dishes of golde to put in fine flower to offer at the altar, and double as manye of siluer: and also threescore thousande standing cuppes of golde, in whome they did incorporatare the flower & oyle: and double as many of siluer, ten thousande of golde of the measures called hin, which contained of our measure about two gallons and a quart, and double as many of siluer: Twētie thousande shippes of golde to carrie incense into the temple, and fistie thousande of the same metall to carrie Frankincense from the greate altar unto the little: of trumpets two hundredth thousande, and fourte hundredth thousande of

Byshops Blossoms.

musicall instruments, the one and the other beeing of *Electrum*, that is a metall where a fiftte parte of siluer is mired with golde: and two hundred thousand robes of *Wissine* for the *Levites*. In this wealth and iolitie led he his life a long time, farre from any mishapp, or feare of foe, but in continual peace and tranquilitie: vntil his latter dayes, when that ouer greate felicitie had made him to forgett God, and to fall to poolatrie: as he hym selfe had feared long before that it woulde do: wherfore he had requested of God, neither abouundance nor scarcitie, as both hurtfull to Godlinesse. When he had thus vnthankfully revolted from him, who had made him to like so well of him selfe: God sent him this mournefull message by his Prophet, that because he had broken conenaunt with him, hee woulde also b^ereake and teare into p^eces his kingdome, and give it vnto his seruaunt: but not in his dayes, for his father *Dauides* sake, but in his sonnes: to whoms yet he woulde leau one Trybe, for the loue that he bare vnto his graundfather *Dauid* and the citie of *Hierusalem*: neither was the iust wrath of God asswaged by this dreadfull denunciation, the which no doubt did thorooughly pierce the heart of sorrowfull *Solomon*: but that he also stirred him vp enimies of vile persons incessantly to vere him: first *Adan* an *Idumean*, who having escaped the hastie handes of *Dauid* imbrued wth the bloud of all the males of *Idumea*, after he had long lurked in *Egypt*, returned into *Idumea* to be a continuall terror and trouble vnto aged *Solomon*: then *Adadezer*, who of a fugitiue seruaunt became a capteine thiefe, and after king of *Damascus*, and with his often ruthfull roades and wastinges to disturbance the quiet state of hofull *Solomon*: but the rebellion of his owne seruaunt *Hieroboam*, whome he had aduaunced from base birth to beare the honourable office of *Lorde Steward*

Steward of his houshalde, more brake the dismaide king, who had not bene bled vnto such furious fittes of raging Fortune.

This Hieroboam beeing tolde by *Abias the Prophet* that he shold haue tenne of the Tribes after the decease of *Solomon*, thought it too long to staye vntill he was dead, but solicited the souldiours and people to revolt and deprive *Solomon* of his royall dignitie: but attempting it vntimely, he was forced to seeke safetie by flying into *Aegypr*: but yet would not *Solomons* feare conceiued of him cease, vntill that friendly death had ridde him out of worldly troubles, with whome his beauie heart was nowe wholly oppresed.

The xli. Chapter.

¶ Of Herodes king of Iudea.



One of all the successours of *Solomon* did come so neare vnto his greatenelle, as did *Herodes*, who yet for Martiall glorie, strength of bodie, and valiant heart, did more resemble his father *David*. He beeing descended of the royal blood, was the first straunger that reigned over the Jewes, hauing the kingdome given vnto him by the Romanes; when that the *Parthians* had expelled *Hyrcanus*, carrying him awaie with them in yrones beeinge defoured of his eares,

P.ij. and

Byshops Blossoms.

And placed there his enimie *Antigonus*, whome *Herodes* thorough the aide of the *Romaines* soylinge in manie fightes, tooke prisoner in *Ierusalem*, and sent vnto the *Romaines* to be murdered: he also augmented the bounds of y kingdom, through y liberalitie of *Augustus*, with *Sadara*, *Hippon Samaria*, *Gaza Anthedon*, *Ioppe*, *Pyrgos*, *Stratonis*, and afterwarde with the countries of *Thracos*, *Bathanea*, and *Auranitis*, and his immesurable riches dc his beautifull buyldings blase. First he buylte the great and faire cities of *Sebaste* and *Cesaria*, at whiche *Cesaria* he ouercomming nature with charges, made the goodliest bauen of the *Caste*, wher before no man coulde sayle all along that shoze for the fleetting quicke sandes: and although that all the whole place did withstande his purpose, yet he did so striue with the difficulties thereof, that the strength of the worke did not give place vnto the violence of the *Sea*, and the beautie of the buyldinge was so greate, as though no harde thinge had hindered the garnishing thereof. For all that greate space that he had appoynted for the safe roade of the shippes, he piled or paned twentie sadome deepe with stones, euerie one of whome beeing fifty foote long, and ten broad, and manie of them greater: then enlarged he a wall into thre hundred foote, of the whiche one hundred was caste vp before to repell the surges of the *Sea*, the rest lay vnder the wal that inclosed rounde the bauen, mounting with manie verie godly and beautifull towers: there were also manie vaultes or arches thorough whome suche thinges as were in the bauen might be caried forth: and before the vaultes a sumptuous galerie or walking place.

At the mouth of y bauen were set vp thre Colossi stayed vp on both sides w pillars, on the left hand of whom as a man came into the bauen stoode a tower, but on the right two high stones, the whiche did passe the tower

in greatness. And vnto the hauen he adioyned great hou-
ses of white stone, and ouer right against the hauen, a
temple vnto *Cesar*, a singular piece of wo:ke, both for
beautie and greatness: and therin was there a Colossus
of *Cesar* no lesse than *Jupiters* at *Olympia*, by the whiche
paterne it was made. *Hee* also built therein a market
place, or a towne house, a *Theatre*, and an *Amphitheatre*: and what charge it was to builde a *Theatre* may
appeare by *Plinius* the younger, in his epistle vnto *Tra-
jane*, where hee wriþeth that the *Theatre* at *Nicen* had
consumed *Centies* *sestertium*, that is, threescore and eigh-
teene thousand, one hundred, twentie ffeue pounds, &
yet was not finished, but vnprefecte. And doubtlesse an
Amphitheatre spent double the charges, as that which
was, as who would say, two theatres ioyned in one.

Besides these cities, he built also *Agrippium*, and *Antipa-
ris*, & the sumptuous castels, the which might compare
with townes of *Cyprus*, *Phaselis*, and *Herodion*. *Hee* also
newe built the temple of *Hierusalem*, making it as faire
as euer was *Solomons*: and adioyned vnto it double as
much ground, as it had before, being inclosed with a
wall, where he built stately walking places, which the
Romanes called *Porticus*: whereunto he adioyned a god-
ly castell.

Hee also built for him selfe a sumptuous palace,
wherein were two chappels dedicated vnto *Cesar*,
the whiche might for beautie and greatnessse, compare
with any temple of the world. Finally, in all fit places
of his kingdome, did hee erede godly Churches, and o-
ther sumptuous monumentes in þ honour of *Augustus*.
Neither was he contented to beautifie his owne realme
with godly buildings, but also in soþreigne cities hee
shewed his magnificence, building at *Tripolis*, *Damis-
cus*, & *Procolomais*, publique baines, a kinde of building in
that riotous age, of all other most costlye, both for the
þn. iij. gar,

Byshops Blossoms.

The charges
of a conduit.

garnishing, and also for the stately walkes, gardenes, places of exercises, and other such like thinges vsually adioyned vnto them. *Byblus* hee walled about, at *Berithus* and *Tyrit* he built burses, towne houses, and temples, and at *Sidon* and *Damascus* Theaters: and at *Ladea* a conduit, the whiche had bene no great princely worke, if that they had been no more chargeable in those countries, then they be in ours: but they being there brought vpon mightie arches of stones, galantly garnished, were of inestimable charges: in somuch *Cladius Caesar*, bestowed vpon a conduit at *Rome*, *Quingen-ties quinquagies quinquies*: of oure monie four hundred and thirtie thre thousand, five hundred £. and fiftene shillinges, the whiche as it is a great summe of monie to be bestowed vpon a conduit: so doth it drawe nothing neare vnto the summe of viij. millions, and eighte hundred thousand pounds, set downe by *William Thomas*. But to returne vnto *Herode*, hee also built baines, and cesternes for water at *Ascalon*, with other edifices worthie to be wondered at for their workmanshippe, and also their greatnessse. Moreover, of his magnificent liberalitie in kingly giftes, the *Rhodians*, the *Lycians*, the *Samians*, the *Ionians*, the *Athenians*, the *Lacedemonians*, the *Nicopolitanes*, the *Pergamenians* were partakers. And besides these godes of *fortune*, had God also bountifullly blessed him with tenne sonnes, and fife daughters, and with long life to reigne 37. yeares, and to see his sonnes sonnes, and daughters married, he living vntill he was seuentie yeares old. But yet this man vpon whom fortune had thus prodigally thrulwen her giftes: was often sore shaken with many aduerse tempestes. For while he was a priuate man, but in deede ruled all the kingdome of *Iurie* vnder *Hyrcaus*, was he in danger of death, being accused by an honourable Embassage of an hundred Jewes, before *Antonius the Triumvir*,

for oppressing of the realme, and subiectes, and also (the
which touched *Antonius* more) that he had beene his eni-
mies *Cassius* lieftenaunt in *Syria*. But not long after
that he had fortunately escaped this doubtful perill, fell
hee into a greater, when that the *Parthian* tooke *Herusa-*
lem with king *Hyrcanus*, and placing there in his roome
Antigonus, forced *Herodes* his brother *Phasellus*, to dash
out his owne braines against a wall, that he might not
come alane into their bondage: and *Herodes* himselfe ve-
ry hardly escaped their hands, and fearefully fledde vnto
Rome, where he was created king of *Indea*. The whi-
che he had not long enjoyed, but that he was sent for to
come before *Antonius* at *Selencia*, to be arreigned for the
vnwoorthie murther of his wifes brother *Alexander* the
high priest: at what time he knowing the great hatred
towards him of *Antonius* his sweete heart *Quene Cleo-*
patra, who insatiably thirsted for his kingdome: he was
almost in utter despaire of returne. But not long after
he fell into greater perill of his state, through ayding of
Antonius against *Oetamian*: wherefore after that *Anto-*
nius was overcome, he sailea into *Rhades* vnto *Cesar*, and
there in private apparell without diademme, suppliantly
desired pardon of *Cesar*, the which being happely obtei-
ned, and his kingdom also by his liberalitie augmented,
hee fell in his old age into many domesticall dolours:
the beginning whereof, came thorough his wife *Ma-*
rienne, one descended of the auncient bloud royal, whom
he loued as immoderately, as shee hated and abhorred
him both hartily and openly: vpprayding him often
with the cruell murthering of her graundfather, and
brother: but in the ende hee did wrongfully put her
to death, for sinistre opinion of adulterie betwixte her
and his uncle *Iosippus*; and then as immoderately be-
waile and lamented her death, as before he had rashly
slaine her.

This

Byshops Blossoms.

This knwoxthie murther of their mother, did her two sonnes, whome Herodes had appointed to bee his succelours in the kingdome, stomeche: in so much that they fled to Rome, and accused their father vnto Augustus, who made an attonement betwene þ wretched father, and his wicked sonnes: but it was not long, but that Herodes accused them for treason against his person before Archelanus king of Cappadocia, whose daughter the one of them had married: but Archelanus againe reconciled them: but the ill patched friendshipp brake out againe not long after to the destruction of the two innocent sonnes. After the dolefull death of his two dore sonnes Alexander, & Aristobulus, the wofull father found out the treason of his sonne Antipater, whome he had nominated his heire, and how he not onely had caused him by subozning of false witnessesse, wrongfully to murther his two brothers Alexander, and Aristobulus: and eraspe- rated him also against two other of his brothers Archelanus & Philspp: the poison was brought wherewith Antipater had gone about to poison him, whereupon he ob- leyned of the Emperour, that he might worthily be put to death. This domestical calamitie and continual trea- sons and murtherings of his sonnes, did so afflict the aged father, that hee ledde a lothsome life wrapped all in waillefulness, taking no joy at all in his large Empire, great heapes of treasure, and beautifull and pleasant buildinges. And this heauiness was heaped by long con- tinuance of many dolefull diseases. He had no smal a- gue, and an intollerable itche thoroughout all his body, then was he also vexed with a painefull torment in his necke, and his feete were swollen with the dropsie: and his bellie as bigge as a barrell with wind, the whiche grieses were augmented with a filthie putrefaction of his priuit parts, the which bred abundance of stinking wormes. Moreouer he was very short winded, sighing often,

often, and had al his lymmes contracted and cramped, the tormentes were so intollerable, that he thought his friendes did heynously iniurie him, when that they did let him to ende his wosull life by friendly stroke of satall meate knife. And then to double his tormentes, came this toy into his heade, that all the Jewes and people woulde reioyce at his desired death: wheresoer he commaunded that out of euerie village and towne of the *Iudea*, shold the gentlemen be brought into the castell, and be all slaine when he shoulde yelde vp his cruseill and gastly gheske, that all the whole lande, yea, and euerie house might weepe and lamente at his death against their willes.

The xl. Chapter.

Of Mahumet.



Abumet the first founder of the secte of the *Mahumetanes*, who posesse nowe farre the greatest parte of the worlde, of a beggers bratt and slauie became conquerour and kinge of all *Syria*, and *Ægypte*, and by the consent of the mooste of the beste approued authoress, of the whole Empire of *Persia*, and yet had he also lowre often mingled with his swete: for when he firste preached his seditious superstition at *Mecha*, he was driven by armes out of the towne with his bande of bondmen. Neither founde he fortune more friendely at *Medina Thalnabi* whether he fledde: for the Jewes taking armes against him, discomfited him in manie skirmishes, in one of whom they woun-

Do. i.

ded

Byshops Blossoms.

ded him in the face , strucke out his fore teeth , and hurled him into a biche. And afterward also in his first invasion of the *Perſian* , was he foiled in fight , and forced to retire home , where entring in societie with the *Sinutes* , that had lately for reprochfull wordes revolted from the *Greekes* , and returninge with them into *Perſia* , fortunately attchiued his exploite . But howe pitifully he was to mented with the terrible fallinge sickness , I thinke it unknowen unto fewe . Moreouer verie shorte was his reigne : for ſixte yeares after he beganne his conquesſes , he died , and in the fourteenth yeaſe of his age . But what cauſe did deprive this furious fierbrand of mankinde of his enuied life , authoſs do not agree .

Some holde that he was poſoned by a *Greeke* , other that he died madde . But the comon opinion in þ *East* (ſaies *Theuer*) that he was ſicke thirtie daies of a *Pleurie* , in ſeven of whom he was diſtraught of his witts , but comminge unto him ſelſe a little before hee died , he tolde his friendes , that within thre dayes after his death , his bodie ſhoulde be aſſumpted into heauen . The which wordes did witneſſe that he was ſtarke madde ſtill , as the euente did after proue : for when his illuded ſectaries had longe time in vaine erpected his aſſumption : at laſt they waching & embauulminge his ſtincking bodie , were forced to burie it .

The xlvi. Chapter.

Of *Hifmaell the Sophie* .

Hifmaell



*T*ismaell, who beganne in our age a newe secte of Mahumetanes amonge the Persians, whereof he and all his successors are called *Sophies*, as we shoulde say y wise men: thos rough the helpe of his folowers thre we downe from the Emperiall siege of Persia the auncient bloude royall, and placed himselfe therein, making also subiect therunto manie other countries borderinge there on: but Selim the Turke plucked this Peacockes taile, discomfiting and woundinge him in a bloudie battell fought in the bowelles of his realme, the which he himselfe had caused to be all wofully wasted, that his fierce enimies shoulde finde nothinge to sustaine the necessities of them selues and their horses, and also takinge his campe replenisched with inestimable riches, and finally winninge the two chiefe cities of his realme Tauris, and Chois.

The xlviij. Chapter.

Of the Cherife of Maroccho.



*H*E Sophie doth put me in mind, al- though somewhat out of seaso, of one Mulameches, that began also in our dayes a newe secte of Mahumetanes in Africa, and with no lesse fortunate successe then the Sophie had in Persia. This Mulameches being borne of base parentage in the village of Gaben, at the foote of mounte Atlas in Do.ii, Afric.a:

Byshops Blossoms.

Africa beganne aboute 1514 to be greate esteimed of the people, because he gaue him selfe wholy to religion and the service of God, which kinde of men they do call *Morabuth*, that is an *Hermit*. He for his singlenesse & austoritie of life, was singularly honoured and reuerenced of the vnskillfull multitude, vnto whome hee preached the simplicitie and puritic of the lawe without receiuinge of anie glose, or interpretation, but onely the bare *Texte*.

And after he had by this meanes gotten him a great number of adherents in *Fesse* and *Marocco*, he woulde needes in Gods name go to preache the trueth vnto the king of *Caph:let*, the whiche countrie lyeth nere vnto the desretes of *Lybia*. Where although he were not suffered to preache in anie towne, yet by prating in the countrie he had gotten such a traine, that they were above 60000 fighting men. And when at the last the foolish kinge would needes one day come to heare one of his sermons: the *Cherife* (for so they nowe called *Mulamethes*, which worde signifieth the prieste) toke him, being admonished by God as he saide so to do: to the whiche effect he rehersed manie fained d^reames, and visions, and did put the kinge to death: and seazed vpon his kingdom, and continuing still in this trayterous trade, hee within three yeares gott to him the kingdomes of *Tremissen*, *Marroche*, *Dara*, *Taphilet*, and *Suse*, and aboute twentie ffeue yeares after, the mightie kingdom of *Fesse*, the which doth vsually by *Ionius* his ex porke bringe thirtie thousande horsemen into the field, and within the citie of *Fesse* are ffeue and twentie thousande houses. But although *Mulamethes* was Prince of so manie kingdomes, yet he reteined still his name of *Cherife*. Thus lined he in iolitie beeing a terror vnto all the Princes of *Afrike*, and namely vnto *Sol.raix Barbarossa* his sonne kinge of *Algier*; who being

ing vnable to resist him with force, vscd this policie to dispatche him. He sente vnto Marroche, where the Cherife made his vsuall abode, one of his capteines a Turke, a verie valiant man who with twe hundreth valiant Turkes for the most parte al archubussiers should seeke interteynmente of the Cherife, alledging for cause of their departure frō Algier the iniurious misusage of the kinge towardes them; and that after that they had by these meanes gotten interteinment they shoulde indeuour to winne eulasting life, accoſdinge to the promises of their lawe, by sleaing of so wicked a tyzante: the whiche traine did also fortonately take effecte, for the Cherife, who was hartely hated at Marroche, kept aboute him a greate guarde of men of Taphilet, Dara, and Suse: to whom he also adioyned these Turkes whome his counsell did greatly mistrust, consideringe the great hatred that the kinge of Algier bare towards the Cherife, and also the carelesnesse for life of the Turks so that they may pleasure their Prince. Whereof the Turkes hauinge intelligence, were fully determined shortly to set al at fire and seauen: either to winne the horſe or loose the saddle. Wherefore one daye as they marched against a towne in Suse that had rebelled, and the Alarbes were sente forth for forage, and none leſte in the campe but two hundreth of the Cherifes guarde and they: the Turkes entred the kings Pauilion, where then the counsell sate with him aboute these Turkeſhe matters, and slew bothe the Cherife, and his counsell, and spoyleſd the campe, wherein the guarde also ioyned with them. This was the vnhappie ende of the Cherife when he had reigned fourtie three yeaſes. But the Turkes that slew him beeing pursued by the newe kinge his ſonne, were all claine valiauntly fightinge.

Byshops Blossoms.

The xlvi. Chapter.

Of Barbarossa kinge of
Argier.



Who the *Cherife* will I adioyne a
nere neighbour of his, *Hariaden* com-
monly called of his redde bearde
Barbireffa, who also in our age of a
poor pirat became a mighty prince,
and scourge vnto all the Christi-
ans borderinge on the midlande
Sea.

This mate w^s his brother *Horruccio* when they could
not abide their beggerie at home in *Lesbos* or *Miteleno*
they solde al that euer they had to rigg forth a frigate,
and serued vnder *Camalis* an archepirate. In whose
service after they had beene enriched by takinge manie
prises, and had gotten certeine galleyes, they becom-
ming iolly capteines departed from their maister, and
did set vp for them selues going in rousing vp^s the coast
of *Afrike*, where at their first arriuall they were en-
tertayned by the kinge of *Argier*, who was almosse op-
pressed with the armes of his brother: but the Pirates
hauing valiantly thorough their shott (the whiche the
Africanes had then no vse of) discomfited the brother,
soudently also turned their force on their friend the king
whome they slue, & *Lyornaio* y elder brother succeeded
in the kingdome, where vnto he thorough his prowesse
adioyned the kingdome of *Circello*, & many other places,
and forced the *Numidians* or *Alarbes* a people that liue
altogether

altogether by the warres , glad to enter in league with him .

But at the length invadinge the kinge of *Tremissen* he was slaine in fight by the aide of the *Hispaniardes* , who cutting off his head did beare it on a pole rounde aboue al *Hispanes* , to the great ioy of the whole countrie .

Then *Haruedene* succeeded his brother in the kingdome : whose valiaunt demeanour both agaistre the *Africanes* by lande , and the *Christians* by *Sea* , aduaunced him to the office of high *Admerall* vnto the *Turke* , whereby he became matche vnto the *Christians* on the *Sea* , and farre passed anie *Prince* of *Afrike* for power by lande : then wanne he the mightiest kingdome of all *Afrike* , *Tunes* , where he had not nes- teled one yeare, but that *Charles* the *Emperour* thin- king it smally for his securitie to suffer his infestious foe to growe so great vnder his nose : passed thither with a power , where he wan by assaulte the strонge castell of *Goletta* , whereby he gote the hauen , and all the whole naute of *Barbarossa* , then discomfited he him in battell , wanne the citie of *Tunes* , with the whole kingdome : and finally forced *Barbarossa* fearefully to slie vnto *Bona* : where hee had doubtlesse beene either taken or slaine , if that either *Doria* the *Emperours* ad- merall had gonne thither himselfe with the strength of the fleete , or his vnskilfull kinsman *Adamo* , whome he sente to do the exploite with sirtene galeies ill appoin- ted , had not trifled soozth the time , not comminge to *Bona* , before that *Barbarossa* had weighed vp sirtene galeies : the whiche he had sounke in the hauen , and havinge rigged them , had launched out of the har- borough , or els he had beene forced to haue fledde vnto *Argier* , a longe tourney by lande thorough the *Alarbes* , and *Africanes* , who beinge his cruell enimies .

Byshops Blossoms.

enimies woulde never haue suffered him to haue come to Argier longe time after to trouble and spoile the Christians.

The xlvi. Chapter.

Of Tamerleyne the Tartar.



Yonge these roge kinges, will I
inrolle Tamerlaine the Tartar.

This man, whome Theuet calles
Tamirhan, and Tamerlans
que: *Sigismundus Liber Themirasscke*,
and *Chalcondilas*, Temer, wassonne
vnto a poore man called *Sangalis*,
a *Messaget*, sayes *Chalcondilas*,

but a *Parthian* affirmes Theuet, borne at *Samerchanden*.
At y^e first he was the heardeman of a towne for horses,
but after warde conspireing together wth other heard-
men, he became a strong theefe, stealinge horses and o-
ther cattell. But climinge one nighte a wall to enter
into a stable, and beeing espied of the good man of
the house, he was forced to leape downe from the wall,
and brake his legge. *Campofulgoſo* sayes that he brake
his thighe, whereof hee had his name: for in his coun-
trie language, *Temer* is a thigh, and *Lang* is lame, or
maymed, the which two wordes beeing put together
make *Temerlang*: but the *Latines* keeping the proprie-
tie of their owne tounge, corruptly call him *Tamer-
lan*.

But *Sigismundus Lyber* saies that one whose shewe
he was aboute to steale brake his legge with a greate
stone: and because hee bounde the bones together
with a hoope of yron, he was called *Themirasscke*, of
yron, and halting: for *Themir* in the *Tartarian* tounge
is

in yon, and *Assacke halting*. But whether bee had his name of the one thing, or the other: herein they do both agree, that hee could not when hee came to be *Lorde of all the Orient*, and a terror unto y^e whole worlde, steppe forth one stoke, but that he felte his infirmitie: nor record his owne name, but that he was put in minde of his infortunitie. But after this mis-happe, he waxing wiser, fortified a place where he and his myght haue safe refuge, when that they were pursued.

At length he being meruailously enriched by robbing of all men that trauailed within his walke: and also by stealing of all kinde of cattell, bee gathered together a faire bande of *Wouldours*, and associatinge hym selfe with two capteines called *Chardares* and *Myrxes*, did set vpon a powre of the enimies, whiche spoyled the countrie, and gaue them a greate ouer-throwe, the like whereunto he also often times did afterwarde, whereby he became so famous, that the king of the *Massagetes* made hym capteine generall over his armes, the which office he administered both valiantly and fortunately: and namely a little before the kinges death, hauing driven his enimies into the cities of *Babylon* and *Samarchen*, and then the king dyng, he marryed the *Dneene*, and tooke *Samarchen*, or *Semerchanda*, and enjoyed that myghtie kingdome, and also *Babylon*: yea, and then with continued course, conquered *Hiberia*, *Albania*, *Persia*, *Media*, both *Armes*, *Mesopotamia*, *Syria*, *Damascus*, *Aegypt*, even vnto *Nilus*, and *Capha* vpon the coast of the *Euxine* *Sea*, *Cilicia*, *Asia* the lesse where hee discomfited in battell *Balazet* the *Turke* with tenne hundred thousande *Turkes*, neither was his owne sydinarie armie any thing inferiour in number.

But while he was busied in those partes about sa-

P p. i.

king

Byshops Blossoms.

king of the Turkishe townes: hearie newes was wrought him, that one of his confederates a kinge of India, called the kinge of Tachatac, passing over the riner Araxis, had subdued a greate parte of the countrie thereaboutes, which were subiect vnto Tamerlane.

And amonge all other manifolde detrimentes, had miserably defaced the citie of Cheria, and had taken Tamerlanes his treasure, and returned home: but yet so that hee still threatened, that hee woulde bee his confederate no longer.

This sorrowfull message did put Tamerlane in greate feare, least that the kinge of India woulde returne againe, and sweepe him out of all his dominions at hoame, while hee was busied abroade with forreigne warres: and herewithall the cursed condicione also of humaine affaires, and mannes tickle state, the which doeth not suffer any man long to enioye her: on earth the blissful blast of friendly Fortune, appalled his hearte: wherefore hee hasted homewarde: and whereas before hee iniuried al men, nowe did hee not onely put vpp cowardly the Indian wrong, but also made greate sute to recover his auncient friendshipe.

But after that Tamerlane had thus recovered his countries losse, and quieted them, and buylt that renowned citie of the woolde Samarchanden, in the vilage where hee was borne, which hee beautified and enriched with the spoyles of the whole Orient, and had throughly peopled it: hee prepared a voyage againt the Turkes, and Christians: from the goyng forwarde wherewith hee was stayed bothe by a michtie Earthquake, and also two celestiall signes and prodigies: the one, of a man appearinge in the ayre, blasing

holdeinge in his hahde a Lame: and the other, of a blasinge starre, terrible for his greatenesse, the whiche stode directly ouer the citie by the spate of fifteen dayes.

He consultinge with the ~~outhsayers~~, and Astrologians, abont these wounders, was tolde by them, and namely, by one Bene-iaacam, a man of greatest authoritie and credite amonoge them, that they were tokens, either of his owne death shorlye after to ensue, or else of the bitter ruine and brynginge to naught of his Empire.

But muche more was he in shor time after amazd by a vision that hee had one night, the whiche was the cause of his fatall sickenesse, and in the ende, of his death.

For hee dreamed one night, that *Baiazeth* the Turke whome hee had made to die miserably in an yron cage, rante vnto him, or else the diuell in his likernes, with a countenance sterne, and terrible to holde, and saide vnto him: nowe it shall not be long (villaine) but that thou shalt worthilie bee payde for thy manifolde outrages: and I too shall be revenged, for the werisome wrong that thou diddest vnto mee, making mee to die like vnto a beast in mytis owndoung.

And when hee had thus sayed, *Tamerlane* thought that *Baiazeth* did beate him verys grievously, and troade and trampled vpon him with his fete, soe bruising his belly and bowelles: in so muche that the nexte morninge, when hee had thought to haue risen, he remayned still attainted with the apprehension concerued in his sleape: the whiche did haers quite bereue him of his wittes: and so rauishe al wayes vpon *Baiazeth*, dyed, leauyng his

Byshops Blossoms.

large Empire vnto his two sonnes, begotten of divers
venters, who consuming them selues with ciuill wars
one vpon another, left an easie way for all those prin-
ces and countries, whome their father had spoyled,
and conquered, to recover all that which they had be-
fore lost.

The xlviij. Chapter.

Of Mahumet the second, the greare

Turke.



Mahumet the seconde, the greate se-
niour of the Turkes that wonne Con-
stantinople, Pera, Capha, and the Em-
pire of Trapezonda, the kingdome of
Cilicia, or Caramania, and Bosna,
and pierced Illyria or Slaunonia, even
vnto Forum Iulij, nolwe Friuli, where
he discomfited the Venetians with the flower of al Italia;
began his reigne with the murthering of two infants
his brothers: so fearefull was he of fall, that neither
their brotherly bloud, nor impotent age, could per-
suade the basfull man securitie. But anon after that
he had wonne Constantinople, the stately seate of the
Caste Empire, and slaine the Emperour therein; be-
fore Belgrade, which he boasted that hee woulde take
within fifteene dayes, whereas, as his father had
like a colwarde in hayne besieged it seuen monethes,
hee was by a fallie out of the towne daungerously
hurte vnder the pappe, his armie discomfited, his
campe taken with all his ordinance, martiall fur-
niture, and carriages, and hee him selfe gladde
to

to like safetie by the benefite of a darke night: yea, so great was his ouerthowe, that it was thought by men of wisedome and experiance, that if the *Hungarians* had prosecuted the victorie, they might haue driven him out of *Constantinople*. The next morning when he was come unto himselfe, after the rage of his wounde was somewhat abated, and understande howe great a soile he had taken, he would haue poisoned himselfe that he migthe not returne home in so great dishonour, and was hardly letten by his friends from doing thereof. Hee could never abide after to heare or speake of this soule soile: y as often as he unwillingly minded it, he would teare his beard, fetch deepe sighes, & gastly grind his teeth: cruelly cursing that dismall day: the which he did all his life after account for a blacke and infourtunate. But after this tempestuous storme, the which had neere destroyed him, a wished winde gan blowe againe, and he conque-
red the Empire of *Trapezonda*, the Isles of the *Egean* sea or *Archipelago*, *Miteleno*, and *Bosna*, the *Pelopone-
sus* or *Morea*, the whiche the *Venetians*, and two of the
Paleologis possessed, brake downe the strong wall, that þ
Venetians had builte in the *Isthme* of *Cyrinthe*, and gott
those townes which the *Venetians* had in *Morea*, and by
bloudie assault *Enbea*, now *Nigrepont*. Having thus for-
tunately subdued *Constantinople*, and all *Greece*, with the
Islands thereabouts: it was a great eye sore for him to
see the royall *Rhodes* free from his bondage: wherefore
frowning fortune pricked him forth to assaile it with
many a soule bloudie soile, received both by sea & land:
thus when force failed, hee sought to take it by treason,
suborning many false knaues, who vnder colour of fugi-
tives shold betray it unto him: but when that neither
this sores skinne ioyned to his Lions, was long enough
to reach the *Rhodes*, hee seigned great friendshipe, if that
they would vouchsafe to pay him any triffe in the name

Byshops Blossoms.

of tribute, yea, or present him with any gift: but when that nothing would be graunted unto the enimie of Christe: and he had vainely spent thre yeares in these toyes: he fell againe to forre, invading it with a mightie armie, and four escore thousand men, but with no better successie, then that after he had lost 7000. soldiours at the landing, and two & thre thousand at entry assault, of whome he made very many during his aboade there of thre monethes, he was forced to depart home with incredible losse of men and munition, and much greater of his honour. But when his hantie heart could not rest in this great dishonour, but prepared for the revenge thereof, and also to conquer pround Italie, as he termed it: where his mightie armie being landed had taken Otronto: his purpose was prevented in the one, and the prosperous course of his conquestes corrupted in the other, through his soudeine death, when he had liued 58. yeares and reigned 31.

The xlviij. Chapter.

Of Selime the first great Lord
of the Turkes.

SELIME, that came unto the Empire of the Turkes by murthering of his father, brothers, & brothers chil-
dren, ouerthrew in battell the migh-
tie Sophie in y muddest of his realme,
and toke his chiese cities of Chora, &
Tarsis, subdued the Aladuli, that in-
habite the mountaine Tarsis, conquered the Empire of
Egypt, that stretched on one side unto the desartes of
Arabia, the streightes of the redd sea, and to Aethiopia,
and on the other unto Cilicis, slaying two Soldanes: yet
this

this man who was of rare felicitie in all his attempts, was overthrown, and hurt in the battell that he fought against his father, and also made such an haughty retire out of the *Persian* dominions, that it might very well be termed a fearefull flight, losing a great number of his men, his ordinance, and his carriages in the passing over of *Euphrates*, the *Persians* hotly pursuing them. And when hee had escaped the *Sophie*, hee was no lesse endamaged and endaungered by the *Aladuli*. And finally this furie of hell, that threatened vtter destruction to the Christian name, reigned not aboue seven yeares, but died miserably of an eating Ulcer in his reynes, whiche consumed so much fleshe in one night, that a man might turne his fist rounnd in the hole: yielding vpp his wicked spirite at the village of *Chisore*, where hee had ungraciously before foughten against his father.

The xlviij. Chapter.

Of Ferdinand the sixte king
of Hispaine.



FERDINANDE the sixte king of *Arragon*, and *Sicil*, that had by his wife the rich kingdomes of *Castill* and *Lions*, and won by sword the kingdom of *Granata*, that had beeene in the handes of the *Moores* almost eight hundreth yeares, of *Naples*, and *Navarre*, and an other world of rich countreys in the *West Indies*: had a great, and yet an harmelesse admonition, of mans tickle state, at the siege of *Granata*.

For a *Moore* burning in desire of delivering his countrie

Byshops Blossoms.

trie out of perill, by a desperate attempt of killing the king and Queene of Hispanie, came out of the towne into the Hispanie camp, feigning that he had brought conditions of peace, and desiring to be admitted unto the kinges and Queenes presence: but hee was put by his purpose thorough a mervailous chaunce or rather by Gods special provision: for a noble man of Hispanie, that lay in a gudly and riche hall, sent for this Moore to come unto him: being very desirous to vnderstand what newes the Moore brought. The noble man sate at that instant at dinner with his wife: whome the Moore taking by their bauerie, to be the king and the Queene, assaulted them: soze wounding them both, but yet was stayed from killing them by h rescue of their seruants. But afterward whē that this victorius king returned from the glorioius conquest of the kingdome of Granata, and rode into Darcelona in triumphant maner, with the great acclamations of the people, ringing his renowme: hee had in the middest of that proud pompe almost loste both life and kingdome. For one Canemas a Cashelane, who seemed to haue beeне long time molested with the madde melancholie, thincking to haue killed the king in his chiefeſt iolitie, gaue him a great wound in the neck. Neither could any other cause of doing this desperate ſadie be wrounge from him by all kinde of terrible tormentes, then that he hoped, if that Ferdinand do had beeне ſaine, to become king himſelf, being a very poure knauie: the which thing, he ſaid had beeне told him oftentimes by an Angel. On ſo ſeeble, & ſlitting a foudation, do kingdoms ſtand, & on ſo tottering a ſtole do princes ſitt, that ſpozting Fortune ſeemes oftentimes to put them into h hand of a madd man. But nothing did moze manifellly ſhewe unto him his brittle blisse, then the revolting of all the noble men of h farther Hispanie, (except the duke of Alua) unto Philip duke of Burgome; who had married his

his eldest daughter and heire, at his arrial in *Hispaine*, after the death of *Quene Isabell*, they estsones, saying, that they would rather adore þ sunne rising, then going downe. The grieve of this shamefull forsaking of him did so gripe the aged princes heart, that not being able to endure the dishonour, to be a subiecte, where hee had long reigned: he left *Hispaine*, and sailed with his newe wife vnto *Naples*, chosing rather to cōmit himselfe vnto the doubtfull faith of the gouernour, and conquerour of that flourishing kingdome, whom þ report was minded to revolt, & make himselfe king of *Naples* (the which hee might easily haue done) then vnto the open ill wills and rebellion of the vnsightly *Hispaniards*. And doubtlesse hee was in very great danger of being utterly excluded out of his kingdomes of *Castill & Lions*, if þ God had not shorly after taken out of the world his sonne in lawe, who was so alienated from him, that when the courteous king laden with wearisome yeares, had taken a lōg painful tourney to receive him at the water: the proud and vnciuit duke would not bouchsake to shew him any countenaunce. But after he had giuen him scornefully a word or two, and them tw in *French*, which the king vnderstood not, he flange away from him, & al the nobilitie with him.

The xlix. Chapter.

Of William Conquerour.



¶ Ut nowe after that wee haue romed long abroad in all forreigne lands, let vs returne home vnto our owne countrie, & take a view of such Princes as haue by dint of sword attainted the imperial crowne thereof, or enlarged the dominions: least we may be thought to be like vnto the

Dq.

Lamia

Byshops Blossoms.

*Lamia in Poets: Whome they do faine to see very eratly
when they are abroad, but to be starke blinde at home.*

William, bastard sonne vnto Robert duke of Normandie, who lest him his heire, althoough by puissance he conque-
red this land, discomfited in battel y king of Denmarke,
forced the king of Scotland for feare to do him homage, &
swere him scaltie: yet the often rebellions and secrete
treasens of the Englishmen & Normans, the perfidious-
nes of his owne deere brother *Odo*, in whom he reposed
his greatest trust, y wicked revolting of his eldest sonne
Robert vnto the French king, & with his aide his daun-
gerous invasion of Normandie, his arme thrust through
in fight, and his vnhorsing by that unnaturall child, and
his bowelles sore brused, by a leape off his horse in his
last voyage against the French king, of the intollerable
torments wherof he died, will not suffer him to be en-
rolled among the happie. But nothing in my mind doth
more manifestly bewray his infelicitie, then that he had
not so much ground at his death, as could couer his gar-
rage without doing an other man wrong: and y which
the begger hath without contradiction, was denied and
forbidden this mightie king. He had built *S. Stephens*
Church at *Care in Normandie*, (where he would be bu-
ried) vppon an other mans ground, and had not payed y
owner for it: who being then a very pore man, yet no-
thing fearing the funeral pompe, and the great number
of nobles attending on the corps, did thrust through the
thickest thronge of the solemine traine, like vnto a madd
man, and got him to the Church doore, wherein he stode
stoutly to withstand the bearing into the Church of the
kings body, crying out with a lowde voice: *Hee that in
his life time oppressed kingdomes by his furious force,
hath hitherto with feare also oppressed me: but I that
do surviue him that hath done me the wronge, will not
grant rest and peace vnto him now he is dead.* The
place

place whereinto ye doe carrie this dead man is mine, I claime that it is not lawfull for any man to lay a dead body in an other mans ground. But if y^e the case do so stand, that when as now at the length, through y^e grace of god God, y^e autho^r of this so vnworthie a w^{ro}ng is extinguished: yet force still doth flourish, I do appeale vnto *Rholo* the founder & father of this nation: who alone is of greater power by y^e lawes which he ordeyned, then is any mans iniurie. And therewithal I know not whether by hap, or mans fraud, there soudeinly was seene a great fire, which raged on the Church, & the houses nere adioyning: then euery body spedily running to quench the fire, left the kinges corps desolate all alone: onely *Henrie* the kings youngest sonne could not be gotten fr^om his fathers body, who being feared with, as it were the manifest w^{ro}ath of God, presently paid the p^{ro}we mā for his ground, & discharged his fathers iniurious spirite. But these blisselesse bones of his, which so hardly obtai ned entombing, did afterward as unluckily againe lose it in *Anno Domini 1562*. When *Chastillion* conducting *re liquijs Danaum atq; immisit Achillis* those that had esca ped at the battell at *Dreax*, toke the citie of *Cane*. For certaine savage souldiours, accompanied with fourte Capteynes, did beate downe, and vtterly deface y^e noble tumbe, and monument of that renowned conquerour, and victorious king, and pulled out all his bones, which they spitefully threwe away, when that they could not finde the treasure y^e they fally surmised had been layed vp there, as I haue binne certainly enformed by *Englis men* of very god credite, & faithfull favourers of the reformed: who sawe this sorrowfull sight scarce without distilling teares. And also *Thuet* maketh mention of this matter in his vniuersall *Cosmographie*, writing of *Cane*.

Dq.y.

The

Byshops Blossoms.

The 1. Chapter.

Of Henrie the second.



ENRIE the second had by his fa-
ther, y Earledomes of Aniow, Toures,
and Maine: by his mother the king-
dome of England, and the duchie of
Normandie, and by his wife y migh-
tie duchie of Aquitane, and y earle-
dome of Poitow, conquered the king-
dome of Ireland, and toke prisoner in battell the king
of Scottes: but this his glistering glorie was foully dar-
kened, by the shamefull submissiōn of his crowne vnto
the Romane See (as Platina their recorder doth report)
or certes by binding himselfe vnto vnreasonable condi-
tions, to abate the enuie of the murther of Thomas the
archbishop of Canterbury, as our Chronicles do record:
and by the daungerous and wicked warres a long time
kept in Normandie, Fraunce, and England, with al his vn-
godly sonnes, Henrie, Richard, Gefferie and Iohn, yea, and
his owne wife, and their mightie confederats, the kings
of Fraunce and Scotland, with a great number of the
English nobilitie, and after the death of his vngracious
sonne Henrie, by the second revolting of his sonne Ri-
chard vnto the French king, who wan from him in those
warres a great part of the duchie of Normandie, and be-
sieged him in the citie of Mauis, out of the whiche he
fearefully fledde, and left that citie, whiche of all other he
best loued, to be won v̄ Toures by his fierce enimies, for
whiche he was cast into such a chace, y he op̄ely said, that
he woulde for ever after, wholly withdraw his heart fr̄
God, seeing that he had suffered his delight to be taken,
and deformed v̄ fire: but anon after he came vnto him
selfe

Polydore.

selfe, and acknowledged his error, and wickednesse: and suppliantly sued vnto the frenche king for peace, the which he could by no meanes obteine. Wherefore despairing of the safetie of his estate, hee died rather oppresed by this cruell concourse of calamities, then worn with sickenesse.

The li. Chapter.

Of Edwarde the thirde.



A Fortune was vnto Edwarde the thirde, a louing and cocklinge mother in his youth, in giving him the famous victories at *Sluse*, *Cressy*, *Poyters*, and *Durham*, with the taking prisoners of the frenche and *Scottishe* kinges, and the restoring of *Peter king of Castill*, and augmenting his dominions with the towne of *Calacie*, and the Earledome of *Guisnes*, and sending of him so many baltant sonnes, and to so long life to haue prooфе of their prowesse: so was shē no lesse cruell stepdame vnto him in his age: for the revolting of the Earles of *Armeniacke*, and *Petigors*, whiche brought the losse of *Ponthiew*, *Poitou*, *Caours*, *Limosin*, *Xantaigne*, *Perrigort*, and finally almost, all *Gascoigne*, except *Baron* and *Burdeaux*, and all *Briantaine*, vnlesse it were *Brest*, and the discomfiture and ta king of *John Earle of Penbruche*, and his greate flēte, comming to the rescuse of *Rochell*, the vncourteous & disobedient deniall of subsidie by Parliament in that his greate necessitie, and the licentious complaint against him in open Parliament for keeping of *Alice Piers*, and the proude appointing of him *Tutors*, as though he had vēne a pupil, who in his nonage was

Qq.iii.

thought

Byshops Blossoms.

thought meete to hurle his father from the helme of þ common wealth, and rule the rudder him selfe : and finally the vntimely deathes of his two valiant sonnes *Leonell*, and the onely staye and staffe whereon his worne age did leane , and holde vpp it selfe , Prince *Edward*, the sorrowe wherof quite brake the heart of the wofull father , which was before soze wasted with age , and the griefe conceiued for his vnwonted froward Fortune .

And to make vp the mischiefe , hec left the realme to be ruled by an vnthristie pupill , who could never learne lesse all the dayes of his life , then howe hee shoule rule him selfe. This worthie Prince doeth proue that to be true , that *Paulus Aemilius* noteth in *Charles the great* : that Fortune doth thinke it a godly thing to shewe vnto men both her pouers, in kings of long life : and that those Capteines which are saide never to haue found Fortune but sauourable in great attemptes, lightly dyed young men: for so (saith hee) I do thinke it hath seemed god vnto God , lest that humane thinges may seeme to bee able to giue true and sound felicitie .

The lli. Chapter.

Of Henrie the fift.



¶ that perfect patterne of prowesse *Henrie the fift*, I blame his vnthristie youth , and his being committed to the kinges benche by the Lorde chiche Justice for his misdemeanour, / such a president, as I think is hardly to be founde in all the records

cordes of antiquities) his wounding at the battell of Shrewesburie, the daungerous conspiracie to murther him made by the Earle of Cambridge, and other in his first voyage into Fraunce: his greate hofulnesse for Agincourt fielde, and almost vtter despaire of escape: the dissomfiture in fight, and also the death of his brother the duke of Clarence, and last of all, his owne untimely death, the which did not onely corrupt all his former victories, and lost the duchie of Guiian, whereof his auncestours had bene possessed ever since Henrie the seconde: but also did so wrape the realme in such civil discorde that it is almost a miracle, that it was not quite destroyed for ever. So that if wee do duely consider the event, it had bene much better for this land that he had never bene borne, then to haue provoked the Frenche men, and not to haue quite subdued and tamed them: and to haue begotten to succeede him, one so vnsit to gonerne, although he were otherwise a Prince of singular pietie and godlinesse. But as for Henrie the fourth, Edward the fourth, and Henrie the seventh, who gott the crowne by the swoorde, they kept it with so much, and so greate trouble, that I thinke no wise man would take upp the crowne, if it laye vpon a dounhill, to weare it in such continuall perils and molestations: as *Amigobus* did vse to saye.

The Conclusion.



HE seeinge that the miseries of mankinde are so manye, and so greate: and with so manifolde and grieuous calamities, haue all they beene oppressed, whome fickle Fortune hath seemed moste to fauoure: what maye they pronise

Byshops Blossoms.

promise vnto them selues, that doe thinke that they
are now carried with the most blisfull blast of worldly
felicite? Let them like wise men persuade themselues
that they are made of the same lamentable lump, that
other men are, and also as much subiect vnto sondaine
sorowes as they that haue beene before them. Where-
fore, let them thinke moderately of them selues, let
them make accompt of the guylefull giftes of false
Fortune, as though they shoule be incontinently ta-
ken from them: let them not proudly despise the wret-
ched, whome lowring lott hath laide lowe: seeing that
the vnstablenesse of their owne tottering state maye
shortly cast them into the same sincke of shame as they
do thinke it: finally, let them attribute all honour and
gloorie vnto God, the onely autho: and also con-
sider of their brittle blisse: whome let
them serue moche lowly, if that
they desire to continu
aloft in the ruling
of other.
(. . .)

FINIS.

A Table shewing what is contained in euery Chapter of this booke.

The first Chapter,

Of the essence, vnchangeableness, singleness, and almighty-
ness of God.

The second Chapter.

Of the wonderful pride of Pſapho, Menecrates, Alexander, Cō-
modus, Caligula, Domitian, and Coſdras, who woulde be a-
dored for Gods: of a wittie decree of the Lacedemonians
touching Alexanders deification: howe Philippe of Macc-
donie dolted Menecrates: and also to repreſſe his owne
pride gaue in commandement vnto one to tell him euery
morning that he ſhould remember that he was a man. Of
a free ſpeeche of a botcher vnto Caligula, and of a worthy
ſaying of Antigonus.

The third Chapter.

Whereof false Gods had their firſt grounde, and the cauſes
that moued diuers nations to account men for Gods after
death, and alſo ſome while they liued: as Demetrius, Iuli-
us Cæſar, Pycta, Lysander, Simon Magus, and Appollonius
and of the extreeme madneſſe of the Egyptians in choiſing
of their Gods. Of the impudent flatterie vſed by the Em-
bassadors of Palermo vnto the Byſhop of Rome: and of
the people vnto Herodes Agrippa: and the grievous puni-
ſhment of God for his accepting thereof. Of the greate re-
uerence that the Persians gaue vnto their kings: and of the
rare loue that the Galles, and the Aethiopians bare vnto
their Princes: two worthy ſayinges of Antigonus, & Ca-
nute.

The

The Table.

The fourth chapter.

Of the manifolde miseries of man.

The fifth chapter.

The immoderate mourning of man: and examples of men, that haue died of sorrowe conceiued for the decay of Gods glorie, Countries calamitie, and infortunitie of parentes, children, brethren, wiues, maisters, and freendes.

The sixth chapter.

Of the great riot of man in apparel, and particularly of the excelle therin of a Cardinals harlot, of Poppea, of the soul-diours of Antiochus, of Caligula, Heliogabalus, Charles Duke of Bourgongne, of the Marques of Astorga, Agrippina, Lollia Paulina, of the auncient Romanes, Greekes, & Alexandrines, of the great pricess of a pearle, & a precious stone. And also howe man doth alter the naturall constitution, and ornamenteis of his bodie, of Poppea her bath, and of a Patriarche and Cardinall that made themselfes to looke pale.

The seventh chapter.

Of the vntreasonable riot of man in buildinges, and namely of the Romanes, Nero, Caligula, Heliogabalus, Lucullus, Clodius: of the rare riot in houshold stuffe of the Romanes, Greekes, & Asians, & specially in their counterfeites bothe painted, & wrought in metal, with the incredible pricess of diverse of them, in curiously wrought plate, hangings, beds, bedstedes, chaires, stools, tables, with the excessiue pricess of many of them. Of the great riot in plate of Antonius, Bassus, Sopus, Heliogabalus, the libertes of Claudius, a Cardinal, and againe the sparenesse therin of the auncient Romanes, of Scipio Africanus, and his brother, and of Aelius Carus: and what siluer was found in Carthage, when it was sacked: and of a costly peece of Arras bought by Leo the tenth.

The eighth chapter.

Of the great riot of the Romanes in their feastes, with the incredible pricess of their Acates: of the intemperance ther-

The Table.

therein, of Timocreon, Crispinus, Vitellius, Nero, Helio-gabalus, Lucius Verus, two Antiochi, Marcus Antonius, Cleopatra, of Aelopus a player and his sonne Clodius, Lu-cullus, Galeazzo a Venetian, two Cardinals, and Muleasles king of Tunis: and againe the frugalitie in diet of the auncient Romanes, of Augustus, Pertinax, Julianus, and Alexander Seuerus: also the daily proportion of diet for house-holde of the kings of Persia, and of Alexander the great.

The great prices of precious ointmentes, and the riotous vse of them in auncient time: and howe that Plotius and Muleasles were disclosed vnto their enimies by their sweet odors. The manifolde sortes of wines, & the alterings of water found out by riot, and the rare deuises to make men haue an appetite to eate and drinke superfluously. The great incommodities of excesse in diet: the great death in the Duchie of Wittenberg by immoderate drinkinge of wine, and at the game of drinking set foorth by Alexander the great. The wondertul grosseſſe of Nicomachus, Ptolomey, Alexander, Dionytius, and Sanctius, of the rare vertue of an hearbe to make a man leane, the rauenous nature of the beast Rosomacha, and of certaine straunge shepe, and swine.

The ninth chapter.

Of th' riotous magnificence of the Pyramides, Labyrinthes, Obelisces, of the Babylonian garden, of the vaine costly shippes of Ptolomey, Hieio, Selostres, Caligula, the wonderfull purposelesse bridges of Caligula, and Trajan, of the sumptuous Theatre of Scaurus, of the incredible charges bestowed by the auncient Romanes in playes, games, and triumphes.

The tenth Chapter.

What intollerable troubles riot doth bring vnto man: how it caused Catilene, Marcus Antonius, Curio, & Caesar to reiſe vppē ciuill warrs: and of a dumbe shewe of Heraclitus that nothing doth more cause rebellion. The shameleſſe ſhiftes of Iulius Caesar, Caligula, Nero, and Domitian to maintain their riotous expences, and of Cheopes to fiaſtis his Pyramids: howe Apitius murdered him ſelue becauſe he was not able to beare the charges of his wonted riot.

77.3

The

The Table.

The eleventh Chapter.

The vnutterable tormentes of loue : the inordinate lust of man, bothe before, after, & against nature. Of an harlotte that said she neuer remembred her selfe maide : howe Solomon and Achaz, begat their heires at the age of eleuen yeares: of a Camell that killed his keeper for deceiuing him in horsing his damme : of a man in Germanie in our dayes that begat vpon his mother a childe, the whiche he afterward married : of an horse that killed himself after he perceiued that he had serued his dam : of diuerse men that burned in the lecherous loue of them whom they neuer sawe. Of diuerse that raged in lust vpon senselesse statuies.

The twelfth Chapter.

Of the tormentes of ambition : whiche are also confirmed by the examples of Themistocles, Alexander, Iulius Cæsar, Mancinus, and an Indian. Of the wonderfull summes of money giuen by the Romanes to obteine the honour to beare office : and of the manner of the choosing of their Magistrates.

The thirteenth Chapter.

Of the painful troubles procured vnto man by his vnsatiable courtesynesse.

The fourteenth Chapter.

Of the great care and hofusulnes ingrafted by nature in man for his burial: the rites alwel auncient as moderne of almost al nations, and lectures vised at burials: with mention of diuerse costly tumbes.

The xv. Chapter.

Of the confuse and causelesse feare of man, and particularly of the Romans thrise of Augustus, of the Greekes thrise, of the confederates called the common wealth before Paris: of the Emperors in our dayes at Villa Francha: of Pylander, of one that died by seeing of Hercules, of Artemons madde fearefulness, of Saint Vallier Duke of Valentinois: howe Castander was affrighted at the sight of Alexanders Image, and other suche vaine feares.

The

The Table.

The xvi. Chapter.

Of the furious wrath of man, and specially of Walter Earle of Breme, and Matthias king of Hungarie,

The xvij. Chapter.

Of the care and hofulnesse that religion and superstition bredeþ in man. Of the vntollerable sorrowe for sinne, of David, Marie Magdalene, Fabiola, Edgar, the griping grieves of a guiltie conscience, and the vaine imaginations of the Melancholike.

The xviii. Chapter.

Of the great hofulnesse to prolong their liues, of Lewes the eleventh, Charles the seventh, Dionysius, Commodus, and Aristippus.

The xix. Chapter.

Of the shortnesse and vncerteintie of mans life, and by howe many casualties it is cut off, and of sundry straunge kindes of souden deatthes.

The xx. Chapter.

That not great riches and large Empire do make a man happy: the which Socrates proved by an excellent induction: whereunto is annexed a golden sentence of Agesilaus.

The xxi. Chapter.

A discourse of the brittle blisse of Alexander the great.

The xxii. Chap' er.

The infelicitie and dolefull end of Demetrius, yea, his variable life and actes.

The xxiii. Chapter.

The greatnessse and also great mishaps and troubles of Iulius Cæsar, and a worthy saying of Charles the first.

GGijij.

The

The Table.

The xxiii. Chapter.

Of the variable events of Marcus Antonius.

The xxv. Chapter.

Of Caligula his monstrous doings, vntollerable enuies, rare
intelicities, and shamefull end : but the singular vertues of
his father, and great loue that all men bare vnto him.

The xxvi. Chapter.

Of Domitians doings.

The xxvii. Chapter.

Of the casualties of Commodus.

The xxviii. Chapter.

Of the rare conquestes and losses of Cosdras king of Persia;

The xxix. Chapter.

Of the insolent exulting of Vgoline Earle of Pisa, Freder-
sicke the second, and Henrie the second, for their good for-
tune : but their farall falles, and againe, the moderation of
mynde in their victories of Epaminondas, Philip of Mace-
donie, Camyllus, Paulus Aemylius, Charles the first : and
why at Rome a bondman did ride in the chariot whereat
did hang a bell and a whip, with him that triumphed.

The xxx. Chapter.

Of the infortunate fall of many great conquerours and foun-
ders of Empires.

The xxxi. Chapter.

Of the greatnesse and alio vnluckie chaunces of Augustus.

The xxxii. Chapter.

Of Traiane.

The xxxiii. Chapter.

Of Seuerus.

The xxxiv. Chapter.

Of Constantine the great.

The xxxv. Chapter.

Of Iustinian.

The

The Table.

Of Heraclius. *The xxxvi.chapter.*

Of Michael Paleologus. *The xxxvij.chapter.*

Of Charles the great. *The xxxvij.chapter.*

Of Charles the fist. *The xxxix.chapter.*

Of Solomon. *The xl.chapter.*

Of Herodes king of Iudea. *The xli.chapter.*

Of Mahomet. *The xliij.chapter.*

Of Hismael the Sophie. *The xlviij.chapter.*

Of the Cherife of Marocco. *The xlvi.chapter.*

Of Barbarossa king of Algier. *The xlviij.chapter.*

Of Tamberleine the Tartar. *The xlviij.chapter.*

Of Selime the first great Lord of the Turkes. *The xlviij.chapter.*

Of Ferdinand the sixt king of the Hispaines. *The xlviij.chapter.*

Of William Conquerour. *The xlviij.chapter.*

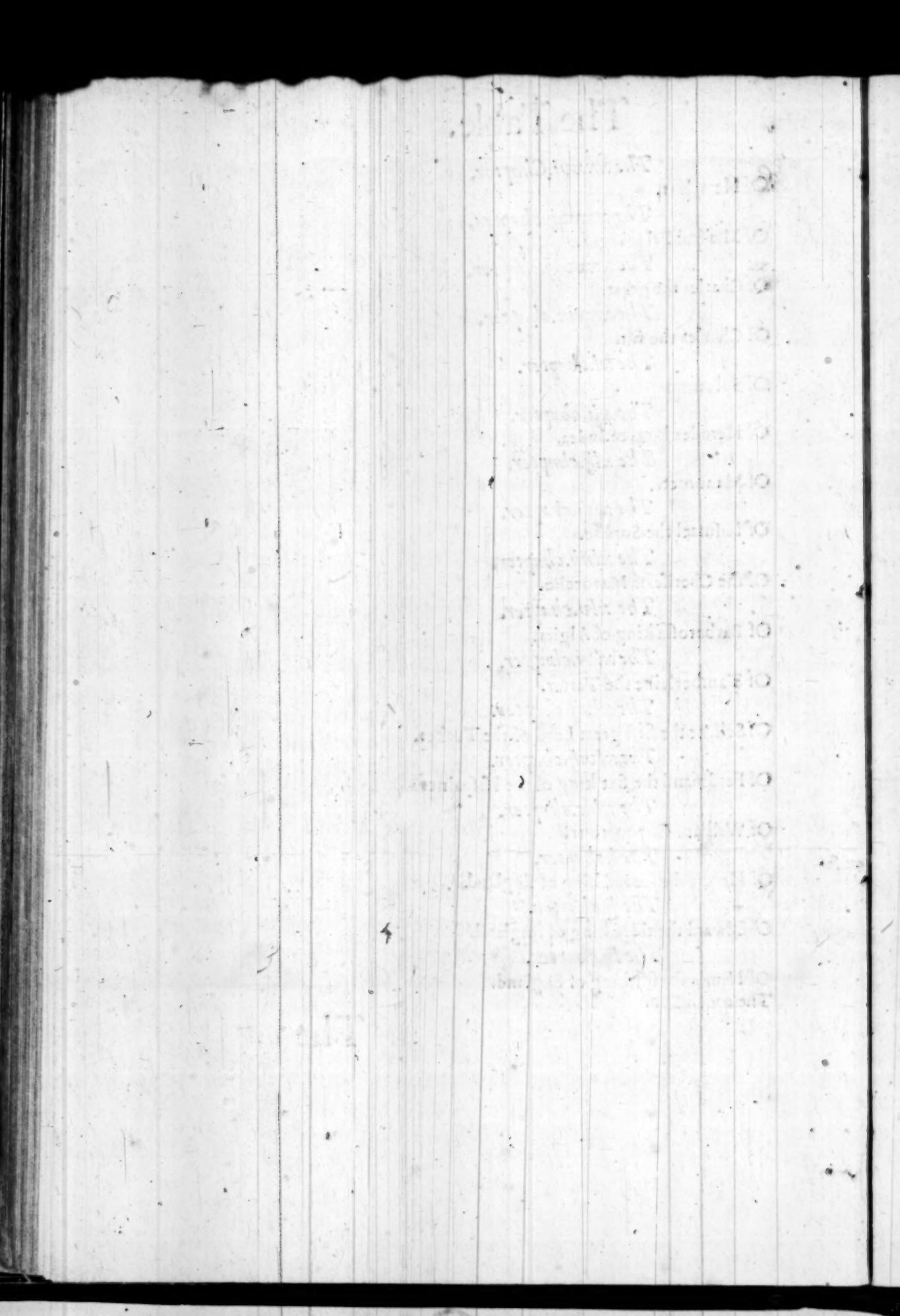
Of Henrie the second king of England. *The l.chapter.*

Of Edward the third king of England. *The li.chapter.*

Of Henrie the fist king of England. *The liij.chapter.*

The conclusion.

The



The Errata.

Fol.	pag.	line.	Fault.	Correction.
1	1	20	singlenelle of God	singlenelic God
4	1	21	of bountilull nature	with the giftes of bounti &c.
5	1	17	Camelion pardis	Cameliopardis
10	1	3	you	now
10	1	12	the!	them
11	2	22	poemes	Pæanes
12	2	16	people	Peple
12	2	31	Triumphers	Triumuir
15	1	3	furmament	frumentie
15	2	32	tenour	terrour
17	2	19	gratiouſſ	grieuous
22	1	10	100000.	1000000.
27	2	17	Myrrha	Murtha
40	2	22	made	make
57	1	32	burne	burie
59	1	14	ſiluer	Siler
100	1	28	theſe	the East
100	2	6	demeanour	misdemeanour
100	2	20	Cicero	Curio
103	2	12	ſalting	fallyng
104	2	7	25000.	250000.
85	1	14	mire	meere
88	2	21	abieſt	objeſt
101	2	18	boldneſſe	baldneſſe
102	1	19	moued	monyed
104	2	14	of the Bataui	of the king of the Bataui
115	1	3	especiall	ſpiall
115	2	16	orgents	his agents
112	1	25	the	theſe
113	1	12	cartes	certes
113	1	15	answering nothing:	answered nothing &c.
114	1	12	ſcuffed	ſtiffled
155	2	11	Sentines	S. Quintins
116	2	22	ſeas	ſeſſe
119	1	14	liueing	his liuing
120	1	28	named	hauing named
120	2	22	now	nor
126	1	34	hall	hat
128	2	14	ſtinally	ſtinally
140	2	12	where	wheras
142	2	19	brought	brought foorth
137	2	11	Angier	Argier

Other escapes of leſſe weight and ſmall importance, I referre
(gentle Reader) to thine owne correction, in thy priuate reading.